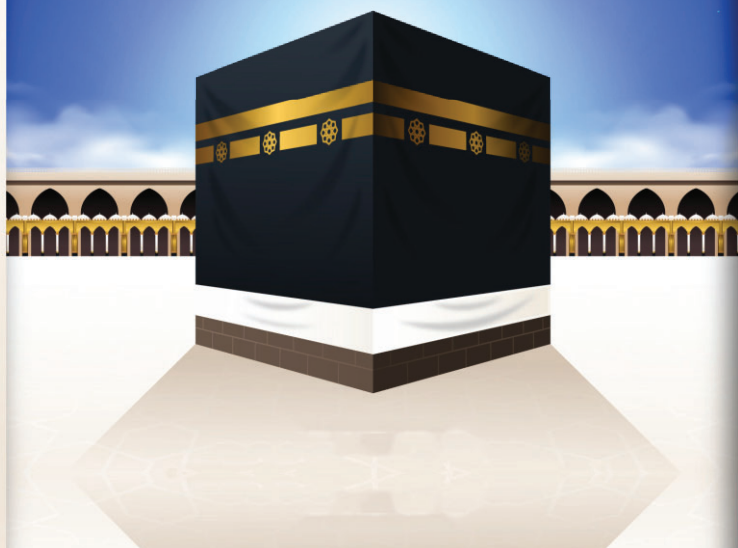


HAJJ

Ka Aasaan Tareeqa

Mukhtar Ahmad Mohammadi Madani

(Da'ee Al-Jubail Dawah Centre, KSA)



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‘Arz-e Nashir

Hajj Baitullah Islam ka paanchwan bunyadi sutoon hai jo isti-ta’at ki shart ke saath ‘umr bhar mein ek martabah farz hai. Hajj ka yeh safar awwal ta aakhir Allah ki tawheed, ikhlas o lillahiyyat, ‘azmat o ki-briya’i, taqwa, inabat, sabr o tahammul, zuhd o wara’, tawazu’ o inkisari, khushoo’, ittiba’-e sunnat, i’tidaal o wastiyat aur amr bil-ma’roof o nahi ‘an al-munkar jaise ‘azeem aur rooh parwar maqasid ke i’laan o izhaar aur us ki tarbiyat neez shirk o kufr, riya o numood, fisq o fujoor, be-haya’i o razalat, kibr o nakhwat, ‘ujb o ghuroor, shohrat talabi, nafs parasti, shiddat o jarihiyyat wagherah qabeeh aur ghinaune umoor ki tardeed o tafneed se ‘ibarat hai. Yahi wajah hai keh is ‘ibadat ki kama haqquhu ada’igi aur maqasid se sarfarazi par maghfirat aur jannat ki naveded sunayi gayi hai.

Is ‘azeem ‘ibadat ki mukhlisanah ada’igi ke liye soo-e-haram rawaan hone walon ko Allah Ta’ala ne apna khususi mehman aur mu’az-zaz wafd qarar diya hai, jaisa keh Nabi Kareem ﷺ ka irshad hai:

الْحُجَّاجُ وَالْعُمْرَارُ وَقَدْ أَلَّهِ، دَعَاهُمْ فَأَجَابُوهُ، وَسَأَلُوهُ فَأَعْطَاهُمْ

”Hajj aur umrah karne waale Allah ke wafd hain, unhein Allah ne bulaya to woh aagaye, aur unhon ne Allah se maanga to Allah ne unhein ‘ata kiya”.

[Sahih al-Jami’: 3173, was-Sahihah: 1820]

Albattah mazkooarah ‘azeem maqasid ke husool aur i’zaaz o ikraam se behrawar hone ke liye is ‘ibadat ko ikhlas o lillahiyyat ke saath Nabi Kareem ﷺ ki sunnat ke mutabiq adaa karna zaroori hai, isi liye Aap ﷺ ne apne safar-e hajj ke waqt farmaya tha:

يَا أَيُّهَا النَّاسُ خُذُوا عَنِّي مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا

”Logo! Mujh se apne hajj ke ahkaam o masaa’il seekh lo, kyunkeh mujhe nahin ma’loom; ho sakta hai main is saal ke ba’d aa’indah hajj na kar sakun”.

[Muslim: 1297, wa Sahih al-Jami’ az Allamah al-Albani: 7882]

Zer-e nazar risalah ”Hajj ka Aasaan Tareeqah” Jubail Da’wah Center Saudi Arab ke ma’roof o mumtaz daa’i Shaikh Mukhtar Ahmad Madani hafizahullah ki taaleef hai jise unhon ne apni kitab ”Hajj o ‘Umrah Kitab o Sunnat ki Roshni mein” se mukhtasar kiya hai. Sho’bah Nashr o Isha’at Suba’i Jam’iyat Ahl-e Hadith Mumbai se is mukhtasar risalah ka yeh pehla edition shaya kiya ja raha hai jabkeh asl kitab ke teen edition shaya ho kar hujjaj o mo’tamireen aur zaa’ireen ke darmiyan badi ta’daad mein taqseem kiye ja chuke hain. Yeh risalah apne ikhtisar ke ba-wujood hajj o ‘umrah aur ziyarat ke bunyadi ahkaam o masaa’il ka jaami’ hai. Hum mu’allif-e mausuf ki is kawish par un ke be-had shukr guzar hain, jazahullahu khairan wa taqabbal juhoo dahu wa masa’iyah.

Is risalah ki isha’at par main Allah ke fazl o ehsaan ke ba’d Suba’i Jam’iyat Ahl-e Hadith Mumbai ke ameer-e muhtaram Fazeelat al-Shaikh Abdus Salam Salafi hafizahullah ka shukr guzar hoon jinhon ne mausam-e hajj ka aaghaz hote hi is risalah ki tiba’at o isha’at ki muwafaqat aur us ki tawjeeh farmayi, fa-jazahullahu khairan.

Du’a hai keh Allah Ta’ala is risalah ke mu’allif, nashir aur tamam mu’awineen ko jaza-e-khair se nawaze aur ise hujjaj o mo’tamireen aur zaa’ireen ke liye mufeed banaye, Ameen. Wa sallallahu wasallam ‘ala nabiyyina Muhammad.

Abu Abdillah Inayatullah bin Hafizullah Madani

(Sho’bah Nashr o Isha’at Subai Jamiat Ahle Hadees Mumbai)

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18 Shawwal 1445 H/28 April 2024/Mumbai



‘Arz-e-Mu’allif

Jab sanah 2001 mein mamlikat-e Saudi Arab ke mash’hoor san’ati shehar Jubail ke da’wah center mein raqim-e-asam ka ba-haisiyat-e da’i o mutarjim taqarrur hua to us saal hajj ki sa’adat hasil karne walon ke darmiyan hajj tarbiyati course ki zimmah-dari hamare sar thi, is nau’iyat ka yeh mera pehla tajribah tha, jis ke liye main ne kayi mustanad, ‘ilmi o manhaji kitabon ka mutala’ah shuru kiya aur musawwadah tayyar karta raha aur chaar saalon ki mehnat ke ba’d kitab jab tayyar hui to kayi ‘ulama o du’aat ke muraja’ah o nazar-e-saani ke ba’d da’wah center hi ki taraf se sanah 2005 mein is ki pehli isha’at ‘amal mein aayi.

‘Aroos al-bilad Mumbai se hamari jama’at Ahl-e Hadith ki ek badi ta’dad hajj ki sa’adat se har saal musharraf hoti hai is liye Saudi Arab se isha’at ke ba’d yeh meri dili khwahish aur tamanna thi keh yeh kitab watan-e-‘aziz Hindustan mein Suba’i Jam’iyat Ahl-e Hadith Mumbai se bhi shaya ho, Suba’i Jam’iyat Ahl-e Hadith Mumbai be-had fa’aal, sargaram aur apni nau’iyat ka be-misaal idarah hai, yeh jam’iyat apni muta’addid deeni o islahi, tarbiyati o rifahi sargarmiyon, programon aur khalis ‘ilmi o manhaji o salafi kutub o rasaa’il ki tiba’at o isha’at se poore Hindustan ki Ahl-e Hadith jam’iyyat mein ek munfarid o a’ala maqam rakhti hai, main ameer-e-jam’iyat Fazeelat al-Shaikh Abdus Salam Salafi hafizahullah ka be-had mamnoon o shakir hoon keh aan-mausuf ne hamari tamanna ko ‘amali jamah pehnaya aur jam’iyat se is kitab ki isha’at farmayi, fa-jazahullahu ‘anni wa ‘an al-muslimin khair al-jaza’ wa shakkara masa’iyahu wa baraka fi hayatih. Alhamdulillah ab tak wahan se teen baar is kitab ki isha’at ho chuki hai is ke ba-wujood is ke saare nuskhe khatm ho gaye hain.

Yeh kitab qadre mufassal thi, aaj se bees saal qabl taaleef ki gayi thi, aaj ke Facebook aur social media ke daur mein logon ne apne aap ko hadd se ziyadah masroof kar liya hai. Ab lambi lambi kitabon ke parhne ka daur taqreeban khatm ho gaya hai, chunaancheh is daur ke taqazon ko madd-e-nazar rakhte hue ise main ne be-had mukhtasar aur aasaan bana

diya hai, asl kitab is mukhtasar se teen guna se bhi ziyadah hai. Albattah mukhtasar hone ke ba-wujood ek ‘azim-e-hajj ko hajj o ‘umrah aur ziyarat se muta’alīq jin ma’loomat ki zaroorat hai woh tamam bunyadi aur zaroori baatein is mein maujood hain, is mukhtasar mein ek izaafah bhi hai jo asl kitab mein nahin hai aur woh hai salat-e-janazah ka tareeqah. Hajj ke ayyam mein Haramain Sharifain mein koi aisi salat nahin hoti hogi jis mein kisi na kisi ka janazah na ho, ‘aam taur par hujjaj-e-kiram salat-e-janazah ke tareeqah se na-waqif hote hain isi liye un ki zaroorat ke pesh-e-nazar is ka izaafah kiya gaya hai.

Kitab ikhtisar ke ba’d pehli baar Jam’iyat Ahl-e Hadith Mumbai se shaya hone ka sharaf hasil kar rahi hai, ummeed hai keh jis tarah is ki asl ko maqbooliyat hasil hui aur us se hazaron ‘azimeen-e-hajj ne istifadah kiya yeh mukhtasar bhi khaas o ‘aam bil-khusoos hujjaj-e-kiram ke liye mufeed hogi aur un ki rahnumayi ka zariya saabit hogi. In sha’ Allah.

Insan ghalti ka paikar hai, koi bhi khami o naqs nazar aane par bara-e-eslah jo bhi mashwarah ho ga ba-sad shukriyah o tah-e-dil se qubool kiya jaye ga.

Allah se du’a hai keh woh is kitab ko khalis apne liye neez mere aur nashir ke liye sadqah-e-jariyah aur qari ki islah aur hum sab ki najat ka zariya banaye, Allah hum sab ko salaf-e-saliheen ke ‘aqeedah o manhaj par istiqamat ‘ata farmaye, Ameen.

Mukhtar Ahmad Muhammadi Madani

Jubail Da’wah Center, Saudi Arabia

Shawwal 1445 H / 1 April 2024



Hajj ki Fazeelat

Hajj ke lughwi ma'ni qasd o iradah ke hain, aur shari'at ki istilah mein makhsoos dinon mein makhsoos a'maal ki ada'igi ke liye makhsoos maqamaat ki ziyarat ya'ni qasd karne ka naam hajj hai. Hajj Islam ka paanchwan rukn hai, is ki farziyat, Qur'an o Hadith aur ijma'-e ummat se saabit hai, is ki farziyat sanah 9 hijri mein hui.

Irshad-e-rabbani hai:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ عَزِيْزٌ عَلٰى الْعٰلَمِيْنَ

[Aal-e 'Imran: 97]

Allah ke liye un logon par jo istita'at rakhte hain Baitullah ka hajj farz hai aur jo inkar kare to Allah Ta'ala poori duniya se be-niyaz hai.

❧ Ibn 'Umar radiyallahu 'anhuma se riwayat hai Allah ke Rasool ﷺ ne farmaya: *Islam ki buniyad paanch cheezon par hai:*

① Is baat ki gawahi dena keh Allah ke siwa koi ma'bood bar-haq nahin aur Muhammad ﷺ Allah ke Rasool hain.

② Salat (namaz) qa'im karna.

③ Zakat dena.

④ Ramazan ke saum (roze) rakhna.

⑤ Istita'at par Baitullah ka hajj karna. [Bukhari: 8, Muslim: 16]

❧ Allah ke Rasool ﷺ ka irshad hai:

«مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

[Bukhari: 1521, Muslim: 1350]

Jis ne is ghar (Baitullah) ka hajj kiya aur hajj ke dauran shahwani kaamon aur fisq o fujoor se door raha to woh hajj se (gunahon se paak saaf ho kar) us din ki tarah wapas hota hai jis din us ki maa ne janam diya tha.

❧ Aap ﷺ ka farman hai:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»

[Bukhari: 1773, Muslim: 1349]

Ek umrah doosre umrah tak gunahon ka kaffarah hota hai aur maqbool hajj ka badla jannat ke siwa kuchh nahin.

❧ Abu Hurairah radiyallahu ‘anhu se riwayat hai keh Aap ﷺ se sawal kiya gaya: Kaun sa ‘amal sab se afzal hai? Aap ne farmaya: Allah aur us ke Rasool par imaan lana, phir poochha gaya: Us ke ba’d kaun? Aap ﷺ ne farmaya: Allah ki raah mein jihad karna, phir poochha gaya: Us ke ba’d kaun? Aap ne farmaya: Hajj-e maqbool. [Bukhari: 26, 1519]

❧ ‘Abdullah bin Mas’ood radiyallahu ‘anhu riwayat karte hain keh Allah ke Rasool ﷺ ne farmaya: Pay dar pay hajj aur umrah karo kyunkeh yeh donon faqr aur gunahon ko is tarah door kar dete hain jis tarah bhatti loha, sona aur chandi ke mail kuchail ko door kar deti hai. [Nasa’i: 2631, Sahih Nasa’i: 2/558]

❧ Umm al-Mu’mineen ‘Aishah radiyallahu ‘anha se riwayat hai unhon ne kaha: Ay Allah ke Rasool ﷺ! Hum jihad ko sab se behtareen ‘amal samajhte hain to kya hum jihad na karein? Aap ﷺ ne farmaya: Nahin, tum ‘auraton ke liye sab se behtareen jihad: hajj-e mabrur hai. [Sahih Bukhari: 1520, 1861]



Hajj ki Shartein

Hajj ki shartein hasb-e-zail hain:

❁ **Islam:** Abu Hurairah radiyallahu ‘anhu se riwayat hai keh Abu Bakr Siddiq radiyallahu ‘anhu ne Hajjat al-Wada’ se pehle us hajj mein jis mein unhein Allah ke Rasool ﷺ ne ameer muqarrar kiya tha, mujhe qurbani ke din logon mein yeh i’laan karne ke liye bheja keh is saal ke ba’d koi mushrik hajj nahin karega aur na koi nanga ho kar Baitullah ka tawaf karega. [Bukhari o Muslim]

❁ **‘Aql:** Majnoon o pagal par hajj farz nahin hai, Aap ﷺ ka irshad hai: Teen aise ashkhas hain jin se qalam utha liya gaya hai (ya’ni ghair mukallaf hain):

- ① ‘Aql se ‘aari pagal jab tak use ‘aql na aajaye.
- ② Sone wala jab tak neend se bedaar na ho jaye.
- ③ Bachchah jab tak baligh na ho jaye. [Sunan Abu Dawood: 4398, Ibn Majah: 2041, Musnad Ahmad, Irwa’ al-Ghaleel: 2/4-7]

❁ **Bulughat:** Hadith-e-sabiq ki roshni mein na-baligh bachchah par hajj farz nahin hai, albattah agar koi bachchah hajj karta hai to us ka hajj sahih ho ga neez woh aur use hajj karane wala donon ajr ke mustahiq honge lekin us se Islam ka hajj saqit nahin hoga. Bina-bar-en agar bulughat ke ba’d us bachche ke andar hajj ki shara’it payi gayin to us par hajj farz hoga.

❁ **Istita’at:** Hajj sirf unhin logon par farz hai jo us ki istita’at rakhte hon jaisa keh Qur’an o Hadith aur ijma’ mein is ki sarahat maujood hai lekin agar ghair mustati’ hajj karta hai to us ka hajj adaa ho jayega, istita’at se murad safar kharch, tandurusti, raastah ka pur-amn hona aur hukoomat-e-waqt ki taraf se kisi qism ki rukawat ka na hona hai.



‘Aurat ke liye mazeed do sharton ka paya jana zaroori hai

❁ **Mehram ka saath hona:** Nabi Kareem ﷺ ka irshad hai: "Mehram ki ghair maujoodgi mein koi ajnabi mard kisi 'aurat ke saath khalwat mein na ho, aur na hi koi 'aurat baghair mehram ke safar kare", ek aadmi khada ho kar 'arz karne laga: Ay Allah ke Rasool ﷺ! Meri biwi hajj ke liye gayi hai aur falan falan ghazwah mein mera naam likha gaya hai! Aap ne farmaya: "Ja'o aur apni biwi ke saath hajj karo". [Bukhari: 1862, 3006, Muslim: 1341]

☞ **Zaroori Wazahat: Mehram: Shauhar aur har woh shakhs hai jis se us 'aurat ka nikah qarabat, raza't ya nikah (susra'li rishtah) ki wajah se hamesha ke liye haraam ho.**

❁ **Shauhar ki wafat ke ba'd 'aurat ka haalat-e 'iddat mein na hona:** Yeh bhi safar-e hajj ke liye zaroori hai. Sa'eed bin al-Musayyib rahimahullah se marwi hai keh 'Umar bin al-Khattab radiyallahu 'anhu un 'auraton ko jin ke shauhar intiqaal kar chuke hote (aur woh 'iddat mein hotin) maqam-e Baida' se wapas kar dete aur hajj na karne dete. [Muwatta' Imam Malik, Kitab al-Talaq: Baab maqam al-mutawaffa 'anha zaujuha, qala al-Albani: haza isnad rijaluhu siqat 'ala al-khilaf fi sama' Sa'eed min 'Umar (al-erwa': 7/208)]

Lekin 'aurat agar mehram ke baghair ya shauhar ki wafat ki 'iddat mein hajj karti hai to us ka hajj adaa ho jayega, albattah woh gunahgar zaroor hogi; kyunkah yeh donon wujoob ki shartein hain na keh hajj ke sahih hone ki. Wazeh rahe keh farz hajj ke liye 'aurat par shauhar ki ijazat zaroori nahin hai albattah nafli hajj shauhar ki ijazat ke baghair mana' hai.



Hajj-e-Badal

Jo ashkhas hajj ki qudrat rakhte hain saath hi un ke paas koi 'uzr bhi nahin hai to aise logon ki taraf se hajj karna jaa'iz nahin hai. Imam Ibn al-Mundhir rahimahullah farmate hain: Ahl-e 'ilm ka is baat par ijma' hai keh jo fareezah-e hajj adaa karne par qadir ho agar koi us ki taraf se hajj kare to woh hajj sahih nahin hoga.

Albattah woh ashkhas jo hajj ki maali istita'at ke ba-wujood kisi 'uzr ki bina par badani istita'at nahin rakhte jaise bimari ya budhape ki wajah se safar nahin kar sakte ya sawari par nahin baith sakte ya woh mareez jin ke shifa-yaab hone ki ummeed nahin hai to aise logon ki taraf se doosra shakhs hajj-e badal kar sakta hai ba-sharteekah woh pehle apna hajj kar chuka ho.

❧ Ibn 'Abbas radiyallahu 'anhuma se riwayat hai keh: Qa-beelah-e Khath'am ki ek 'aurat ne kaha: Ay Allah ke Rasool ﷺ! Mere baap par hajj us waqt farz ho gaya hai lekin woh itne ziyadah 'umr daraz hain keh sawari par baith nahin sakte, kya main un ki taraf se hajj kar sakti hoon? Aap ﷺ ne farmaya: "Haan". Aur yeh Hajjat al-Wada' mein pesh aaya. [Bukhari: 1513, 1855, Muslim: 1335]

❧ Sinan bin 'Abdullah al-Juhani radiyallahu 'anhu ko un ki biwi ne Allah ke Rasool ﷺ se yeh sawal poochhne ke liye bheja keh un ki maa wafat pa chuki hain aur unhon ne hajj nahin kiya tha ab agar main apni maa ki taraf se hajj karun to kya un ki taraf se kafi hoga? Aap ﷺ ne farmaya: "Haan. Agar tumhari maa par qarz hota aur tum use adaa kartin to kya woh adaa na hota?" Unhon ne kaha: Haan bilkul, Aap ne farmaya: "Tumhari biwi ko chahiye keh apni maa ki taraf se hajj kare". [Sunan Nasa'i: 2633]

Mayyit ki taraf se hajj-e badal durust hai ba-sharteekah us ki taraf se hajj karne wala pehle apna hajj kar chuka ho, Ibn 'Abbas radiyallahu 'anhuma se riwayat hai keh Allah ke Rasool ﷺ ne ek shakhs ko "Labbayka 'an Shubrumah" kehte hue suna, Aap ne poochha: "Shubru-

mah kaun hai?” Us ne kaha: Mera bhai hai, ya yeh kaha keh mera qareebi rishtah-dar hai, Aap ﷺ ne poochha: ”Kya tum ne apni taraf se hajj kar liya hai?” Us ne kaha: Nahin, Aap ne farmaya: ”Pehle apni taraf se hajj karo phir Shubrumah ki taraf se”. [Sunan Abu Dawood: 1811, Sahih Abu Dawood: 1/341, Irwa’ al-Ghaleel: 4/171]



Bachchon Ka Hajj

Na-baligh bachchon ka hajj jaa'iz hai is ka sawab walidain ko bhi milta hai.

❧ Ibn 'Abbas radiyallahu 'anhu riwayat karte hain keh maqam-e Rauha' par ek qafilah se Allah ke Rasool ﷺ ki mulaqat hui, Aap ne poochha: "Tum kaun log ho?" Jawab diya: Hum musalman hain, phir unhon ne Aap ﷺ se poochha: "Aap kaun hain?" Jawab diya: "Allah ke Rasool ﷺ", jis par Aap ﷺ ki taraf ek 'aurat ne bachche ko uthate hue kaha: Kya is bachchah ka hajj hai? Aap ne farmaya: "Haan aur tumhein ajr milega". [Sahih Muslim: 1336]

Albattah fareezah-e hajj un se saqit nahin hoga, lihaza bulughat ke ba'd agar hajj ki istita'at payi gayi to un par hajj karna farz hoga.

❧ Ibn 'Abbas radiyallahu 'anhu hi se riwayat hai Nabi Akram ﷺ ka irshad hai:

أَيُّمَا صَبِيٍّ حَجَّ ثُمَّ بَلَغَ الْجَنَّتَ فَعَلَيْهِ أَنْ يَحُجَّ حَجَّةً أُخْرَى

Jis bachche ne bhi hajj kiya phir baligh ho gaya to us par lazim hai keh doosra hajj kare. [rawahu al-Diya' fi al-Ahadith al-Mukhtarah wal-Tabarani fi al-Awsat wal-Bayhaqi, wa sahhahahu al-Albani fi Sahih al-Jami': 2729]

❧ Agar ladka samajhdar hai to use do safaid chadar pehna dein, woh khud talbiyah pukare aur hajj o 'umrah ke poore a'maal khud kare, aur agar ladka kam-sin ya sheer-khwar hai to us ke sile hue kapde utar kar use ek chadar mein lapet lein, phir us ki taraf se us ka koi zim-mah-dar (walid, bhai wagherah) talbiyah kahe, zaroorat par bachchon ko paimpar pehna sakte hain, chhote bachchon ko god mein le kar agar koi tawaf aur sa'ee karta hai to us soorat mein donon ka tawaf aur sa'ee ba-yak-waqt ho jati hai.

❧ Safa o Marwah ki sa'ee ke ba'd ladke ke sar ke baal moonnd dein ya kaat dein aur agar ladki hai to choti pakad kar neech se ungli ke ek por ke barabar kaat dein, is tarah donon ka 'umrah poora ho jayega,

agar bachche kam-sin o la-shu'oor hain to un ki taraf se zimmah-dar ka salat adaa karna sahih nahin hai, albattah bachche agar samajhdar hain to khud adaa karenge.

❧ Ladka ya ladki agar bulughat ki 'umr ko nahin pahunche hain aur mamnu'aat-e ihram mein se kisi ka irtikab kar baithein to un par koi fidyah nahin hai, agar bachchon ki taraf se hajj-e tamattu' ya hajj-e qiran ki niyyat ki gayi ho to har bachchah ki taraf se Makkah mein alag alag qurbani karni padegi.

❧ Bachchon ka hajj ya 'umrah mukammal karna rajih qaul ke mutabiq zaroori nahin hai.



Mawaqeeat Ka Bayan

Hajj aur ‘umrah karne walon ke liye darj zail paanch meeqaat hain:

- ① Ahl-e Madinah aur us raaste se aane walon ke liye: Zul-Hulayfah.
- ② Ahl-e Shaam, Misr, Libya, Maghrib, Jaza’ir aur us raaste se aane walon ke liye: al-Juhfah.
- ③ Ahl-e Najd, Riyad, Bahrain, Dammam, Kuwait aur us raaste se aane walon ke liye shehar Ta’if mein: Qarn al-Manazil (naya naam: al-Sail al-Kabeer).
- ④ Ahl-e Yaman aur us raaste se aane walon maslan India, Pakistan, Bangladesh, Sri Lanka wagherah ke liye: Yalamlam.
- ⑤ Ahl-e ‘Iraq aur us raaste se aane walon ke liye: Zat ‘Irq.

❧ ‘A’ishah radiyallahu ‘anha se riwayat hai:

وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ وَمِصَرَ الْجُحْفَةَ، وَلِأَهْلِ
الْعِرَاقِ ذَاتَ عَرِيقٍ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ

Allah ke Rasool ﷺ ne Ahl-e Madinah ke liye: Zul-Hulayfah, Ahl-e Shaam o
Misr ke liye: al-Juhfah, Ahl-e ‘Iraq ke liye Zat ‘Irq, Ahl-e Najd ke liye Qarn
(al-Manazil) aur Ahl-e Yaman ke liye Yalamlam meeqaat muqarrar farmaya.
[Nasa’i: 2656, Sahih Nasa’i: 2/582, Sahih Abu Dawood: 1/372]



Hajj Ki Aqsaam (ya Ihram Ki Aqsaam)

Hajj ke teen mahine hain: Shawwal, Zul-Qa'dah, aur Zil-Hijjah ke ibtida'i das din. Hajj ke mahinon mein meeqaat par pahunchne ke ba'd hujjaj-e-kiram ko teen qism ke hajj ka ihram bandhne ka ikhtiyar hota hai:

① **Hajj Tamattu' ka ihram bandhna:** Ya'ni meeqaat par libas-e ihram pehenne ke ba'd sirf 'umrah ke irade se «لَبَّيْكَ اللَّهُمَّ عُمْرَةً» (Labbayk Allahumma 'umratan) kahein. 'Auraton ka koi libas-e ihram nahin hota, Makkah Mukarramah pahunch kar 'umrah karein ya'ni Baitullah ka tawaf, Safa o Marwah ke darmiyan sa'ee karein aur phir poore sar ke baal katwa kar halal ho jayein, khawateen apni choti ke baal ko haath se pakad kar ungli ke ek por ke barabar khud kaat lein ya un ka shauhar ya koi mehram kaat de, phir aathveen Zil-Hijjah ko apni riha'ish-gah se «لَبَّيْكَ اللَّهُمَّ حَجًّا» (Labbayk Allahumma hajjan) keh kar sirf hajj ka ihram bandh kar hajj ke poore a'maal karein, is hajj ko hajj-e tamattu' kaha jata hai jo un tamam logon ke liye afzal hai jin ke paas hadi ya'ni qurbani ke janwar na hon garcheh woh hajj ka ihram bandh kar Makkah hi kyon na pahunch chuke hon kyunkh Aap ﷺ ne un tamam sahaba-e-kiram ko jin ke paas qurbani ke janwar nahin the aur unhon ne hajj ka ihram bandh rakha tha, hajj ki niyyat ko 'umrah mein tabdeel karne ka kayi baar hukm diya tha phir apne muta'alliq farmaya tha: "Mujhe jo baat ab ma'loom hui agar pehle ma'loom ho jati to main apne saath janwar na laata, balkh main bhi 'umrah ka ihram bandhta". [Bukhari: 7229, Muslim: 1216]

Ya'ni qurbani ke janwar saath laane ki wajah se Aap ﷺ hajj-e-qiran karne par majboor the, agar qurbani ke janwar saath na hote to jis tarah Aap ﷺ ne doosron ko hajj ki niyyat ko 'umrah mein badal देने का हुकम दिया था खुद उस पर 'amal paira hote aur hajj-e qiran ki bajaye hajj-e tamattu' karte.

❧ Asma' bint Abi Bakr radiyallahu 'anhuma farmati hain hum log haalat-e ihram mein Aap ﷺ ke saath nikle, Nabi Kareem ﷺ ne farmaya: "Jis ke saath qurbani ka janwar hai woh ihram hi mein rahe aur jis ke

saath qurbani ka janwar nahin hai woh ihram utaar de". Asma' farmati hain keh mere paas qurbani ka janwar nahin tha is liye main ne ('umrah se farigh hone ke ba'd) ihram khol diya jabkeh (mere shauhar) Zubair radi-yallahu 'anhu ke saath qurbani ka janwar tha is liye woh ihram hi mein rahe. [Sahih Ibn Majah]

Yun to hajj-e tamattu' ki afzaliyat par kafi dalaal hain jin se qat'-e nazar sirf yahi do mazkoor hadisein is baat ke liye kafi hain keh hajj-e tamattu' afzal hai kyunkeh Allah ke Rasool ﷺ ne is ki tamanna ki aur Nabi Akram ﷺ se mafzool cheez ki aarzoo muhal o na-mumkin hai, phir Aap ﷺ ka un tamam logon ko jin ke paas qurbani ke janwar nahin the, hajj ki niyyat ko 'umrah mein tabdeel kara dena bhi is baat par bay-yin suboot hai keh agar hajj-e qiran afzal hota to Aap ﷺ unhein mafzool cheez ya'ni hajj-e tamattu' ka hargiz hukm nahin dete, phir Islam ke andar aasani o sahooolat hai aur hujjaj-e-kiram ke liye jo aasaniyan hajj-e tamattu' mein hain woh hajj-e qiran mein nahin hain. Hajj-e qiran wale meeqaat par ihram bandhne ke ba'd se le kar Zil-Hijjah ki das tareekh ko Jamrah 'Aqabah ki rami aur baal mundane ke ba'd hi apna ihram khol sakte hain, itne dinon tak unhein ihram ki pabandiyon mein rehna hai jo be-had mushkil hai, hajj-e tamattu' ke afzal hone ki ek daleel yeh bhi hai keh is mein hajj-e qiran ki ba-nisbat a'maal bhi ziyadah hain, is mein teen tawaf aur do sa'ee hai aur do baar ihram bandhna padta hai aur do baar halq ya qasr karna padta hai, jabkeh hajj-e qiran mein do tawaf aur ek hi sa'ee aur ek hi baar baal katwana padta hai aur ek hi baar ihram bandhna padta hai.

Hajj-e tamattu' ki niyyat rakhne wala agar hajj ke mahinon mein 'umrah adaa karne ke ba'd apne mulk ya apne shehar wapas chala jaye to us par hajj-e tamattu' zaroori nahin hai, agar woh usi saal hajj-e tamattu' karna chahta hai to us ke liye doosra 'umrah karna hoga, kyunkeh hajj-e tamattu' ke liye ek hi safar mein 'umrah o hajj adaa karna zaroori hai, isi tarah hajj ke mahinon mein 'umrah karne wale par hajj karna bhi zaroori nahin hota agar woh hajj na karna chahta ho to koi haraj nahin hai, kyunkeh hajj ke liye istita'at shart hai agar istita'at nahin hai to hajj farz nahin hota.

② Hajj aur 'umrah ka ek saath ihram bandhna: Ise qiran kaha jata hai, is ki soorat yeh hai keh meeqaat par libas-e ihram pehenne ke ba'd 'umrah o hajj donon ki niyyat se «لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا» (Labbayk Alla-

humma ‘umratan wa hajjan) ya «اللَّهُمَّ لَبَّيْكَ عُمْرَةً وَحَجًّا» (Allahumma labbayka ‘umratan wa hajjan) kahein, Makkah Mukarramah pahunchne par agar waqt hai to Khana-e-Ka’bah ka tawaf karein aur Safa o Marwah ki sa’ee bhi kar lein lekin baal na katayein ya’ni haalat-e ihram hi mein rahein, aur agar chahein to sa’ee ko tawaf-e-efazah tak mu’akhhkar kar dein, aur agar waqt nahin hai to tawaf o sa’ee na karein, seedhe aathveen Zil-Hijjah ko Mina ke liye rawana ho jayein, ‘Arafat o Muzdalifah jayein, phir Zil-Hijjah ki das tareekh ko tahallul-e-awwal ke ba’d ya’ni Jamrah ‘Aqabah ki rami aur baal mundane ke ba’d ihram khol dein, is ke ba’d hajj ke baqiyah saare a’mal karein, qiran walon ke saath agar qurbani ka janwar nahin hai to un ke liye afzal yeh hai keh hajj-e qiran ki niyyat ko ‘umrah mein tabdeel kar dein ya’ni tawaf o sa’ee ke ba’d baal katwa kar halal ho jayein phir aathveen Zil-Hijjah ko apni riha’ish-gah se sirf hajj ka ihram bandhein, Nabi Akram ﷺ ne un sahaba-e-kiram ko jin ke paas qurbani ke janwar nahin the isi baat ka kayi baar hukm diya tha, aakhiri baar Safa o Marwah ki sa’ee ke ba’d is ka hukm diya tha.

③ Sirf hajj ka ihram bandhna: Ise ifraad kaha jata hai, ya’ni sirf hajj ki niyyat se meeqaat par libas-e ihram pehenne ke ba’d «لَبَّيْكَ حَجًّا» (Labbayka hajjan) ya «اللَّهُمَّ لَبَّيْكَ حَجًّا» (Allahumma labbayka hajjan) kahein, hajj-e ifraad ka wohi tareeqah hai jo hajj-e qiran ka hai, donon mein niyyat aur qurbani ke siwa koi aur farq nahin hai, hajj-e qiran mein qurbani dena wajib jabkeh hajj-e ifraad mein mustahab hai, wajib nahin.

☞ Zaroori Tanbih! Ihram ka matlab hai: meeqaat se ‘umrah ya hajj mein dakhil hone ka dil se iradah karna jis ke liye «لَبَّيْكَ اللَّهُمَّ عُمْرَةً» (Labbayk Allahumma ‘umratan) ya «لَبَّيْكَ اللَّهُمَّ حَجًّا» (Labbayk Allahumma hajjan) kehna masnoon hota hai, ihram kapdon ka naam nahin hai, mard ka do safaid chadar pehenna yeh ihram nahin hai, ise aap apne mulk aur shehar mein bhi pehen sakte hain, is ke pehenne se koi ihram ki haalat mein nahin ho jata, isi liye ‘auraton ka koi libas-e ihram nahin hota, woh sile hue kapdon hi mein ihram bandhti hain halankeh woh bhi ihram ki haalat mein hoti hain, mard ke liye do safaid chadar yeh sirf zaahir karte hain keh yeh shakhs aisi haalat mein hai jis mein kuchh cheezein us ke liye mana’ hain, jabkeh ‘aurat ke haalat-e ihram ko zaahir karne wali koi cheez nahin hoti, is se ma’loom hua keh ihram ek haalat (condi-

tion) ka naam hai jis ki shuruaat meeqaat par pahunchne ke ba'd hajj ya 'umrah ki 'ibadat mein dakhil hone ke iradah se hoti hai jis mein kuchh cheezon ka irtikab jaise khushboo lagana, nakhun ya baal kaatna, shikar karna, miyan biwi ke aapsi ta'alluqat qa'im karna, mard ke liye sile hue kapde pehenna, sar aur chehrah dhankna wagherah wagherah, yeh saari cheezein us waqt tak mana' hoti hain jab tak woh 'umrah mein tawaf o sa'ee, aur hajj mein Jamrah 'Aqabah ki rami kar ke apne sar ke baal na munda le ya na kata le, agar us ne baal munda liya ya kata liya to ihram ki haalat se nikal gaya, ab us ke liye jo cheezein haalat-e ihram mein hone ki wajah se mana' thin woh jaa'iz ho gayin, garcheh us ne donon safaid chadaron ko jism se na utara ho, isi tarah jab 'aurat ungli ke ek por ke barabar sar ke baal kaat leti hai to us par bhi ihram ki wajah se jo cheezein haraam thin halal ho jati hain. Yeh badi aham baat hai is ko zehn-nasheen kar lo.



Meeqaat par pahunchne ke ba'd

❁ Mard o 'aurat donon ke liye ghusl karna mustahab hai, haiz o nifas wali 'auraton ko bhi ghusl karna chahiye, Allah ke Rasool ﷺ ne Abu Bakr Siddiq radiyallahu 'anhu ki biwi Asma' bint 'Umays radiyallahu 'anha ko Muhammad bin Abi Bakr ki paida'ish par ghusl kar ke ihram bandhne ka hukm diya tha. [Sahih Muslim: 1209]

❁ Ihram bandhne se pehle mard hazraat ka jism par khushboo lagana mustahab hai, ihram ke ba'd bhi agar khushboo baqi rehti hai to koi haraj nahin hai, 'A'ishah radiyallahu 'anha se riwayat hai jab Allah ke Rasool ﷺ ihram bandhna chahte jo khushboo mayassar hoti isti'mal karte, main Aap ke sar ke baal aur dadhi mein khushboo ki chamak mehsoos karti thi. [Sahih Bukhari: 1/266, Muslim: 1189]

❁ Mard ka libas-e ihram do safaid chadar hai, agar kisi ko ihram ke liye do safaid chadar na mile to payjamah aur agar joote na milein to mozah isti'mal kar sakta hai, Jabir radiyallahu 'anhu se riwayat hai Allah ke Rasool ﷺ ne farmaya: "Jise (ihram ke liye) joote na milein woh moze aur jise chadar na mile woh payjamah pehen le". [Sahih Bukhari: 1841, 1843 wa Sahih Muslim: 1179]

❁ Khawateen ke ihram ke liye koi makhsoos kapda nahin hai, un ke roz-marrah ka libas hi ihram ka libas hota hai.

❁ 'Auraton ke liye hathon mein dastanah pehenna aur chehron par niqab (nose piece) bandhna mana' hai, albattah mozah pehen sakti hain, isi tarah ajnabi logon ke saamne apne chehre ko dupatta ya badi chadar wagherah se dhankna zaroori ho ga, in donon ki daleel yeh hai.

❁ 'A'ishah radiyallahu 'anha se riwayat hai keh Allah ke Rasool ﷺ ne 'auraton ko mozah pehenne ki rukhsat di hai. [Abu Dawood: 1827, 1831, Sahih Abi Dawood: 1/345]

❁ Fatimah bint Mundhir rahimahallah farmati hain keh hum haalat-e ihram mein Asma' bint Abi Bakr radiyallahu 'anha ke saath hote

to apne chehron ko dhanak liya karte the. [Muwatta' Imam Malik: 1/328, Hakim: 1/454, Imam al-Albani ne sanad ko sahih qarar diya hai Irwa' al-Ghaleel: 4/212]

☞ Zaroori Tanbih! Ihram ki niyyat se do rak'at nafl adaa karna sunnat se saabit nahin hai, namaz ek 'ibadat hai aur 'ibadaat tauqeefi hoti hain ya'ni Kitabullah ya Sunnat-e Rasool ﷺ se un ka suboot hona chahiye, jis tarah 'Eidgah mein 'Eid ki do rak'at namaz ke 'alawah koi namaz nahin, Safa o Marwah ki sa'ee ke ba'd koi namaz nahin, baal mundane ya katr-wane ke ba'd koi namaz nahin, 'aqeeqah o khatnah ki koi namaz nahin, aise hi ihram ki niyyat se do rak'at namaz adaa karna us ka na Nabi Akram ﷺ se koi suboot hai aur na hi sahaba-e-kiram o salaf-e-saliheen se, haan ihram bandhte waqt agar kisi farz salat ka waqt hai to woh salat adaa kareng, Hajjat al-Wada' mein Nabi Akram ﷺ Madinah se zuhr ki namaz padh kar nikle, Zul-Hulayfah pahunchte to 'asr ka waqt ho gaya, 'asr ki do rak'at salat padhi aur raat bhar khaimah-zan rahe, phir fajr ki namaz se pehle Aap ne ihram ke liye ghusl farmaya, 'Aishah radiyallahu 'anha ne jism-e-athar, sar-e-mubarak aur dadhi mein khushboo lagayi, Aap ne ihram ka libas pehna, do do kar ke zuhr o 'asr ki namaz padhi aur phir hajj-e qiran ka ihram bandha, Aap ﷺ ne ihram ki koi namaz nahin padhi, isi tarah Aap ﷺ ne teen aur 'umre kiye lekin kisi bhi 'umrah mein Aap ﷺ ne ihram ki koi namaz nahin padhi.

☞ Agar 'umrah ya hajj-e tamattu' ki niyyat hai to yeh kahein: «لَبَّيْكَ عُمْرَةً» (Labbayka 'umratan) ya «اللَّهُمَّ لَبَّيْكَ عُمْرَةً» (Allahumma labbayka 'umratan).

☞ Aur agar hajj-e ifraad ki niyyat hai to: «لَبَّيْكَ حَجًّا» (Labbayka hajjan) ya «اللَّهُمَّ لَبَّيْكَ حَجًّا» (Allahumma labbayka hajjan) kahein.

☞ Aur agar hajj o 'umrah donon (ya'ni qiran) ki niyyat hai to: «لَبَّيْكَ عُمْرَةً وَحَجًّا» (Labbayka 'umratan wa hajjan) ya «اللَّهُمَّ لَبَّيْكَ عُمْرَةً وَحَجًّا» (Allahumma labbayka 'umratan wa hajjan) kahein.

☞ Aur agar kisi doosre ki taraf se hajj ya 'umrah ka iradah ho to us ka naam lein, misaal ke taur par yeh kahein: "Labbayka hajjatan 'an Khalid" ya "Labbayka 'umratan 'an Khalid" aur agar 'aurat ki taraf se hajj ya 'umrah ki niyyat hai to us ka naam ya kuniyat lein misaal ke taur

par yeh kahein: "Labbayka hajjatan 'an 'A'ishah" ya "Labbayka hajjatan 'an Umm 'Abdillah" ya "Labbayka 'umratan 'an 'A'ishah" ya "Labbayka 'umratan 'an Umm 'Abdillah".

'Umrah ho ya hajj ya koi aur 'ibadat, zaban se niyyat karna bid'at hai, لَبَّيْكَ عُمْرَةً (Labbayka 'umratan) ya حَجًّا (hajjan) kehna yeh niyyat nahin hai balkah hajj ya 'umrah mein dakhil hone ka zikr hai kyunkeh hajj o 'umrah ki niyyat to safar shuru karne se qabl hi rehti hai lekin jab tak bandah meeqaat par pahunch kar hajj ya 'umrah mein dakhil hone ka iradah na kare us ke oopar mamnu'at-e ihram mein se koi cheez haraam nahin hoti hai garcheh us ki niyyat safar se pehle hi se rehti hai.

Mard ke liye ihram bandhne ke ba'd ba-awaz-e buland kasrat se talbiyah pukarna masnoon hai, talbiyah ke alfaaz yeh hain:

لَبَّيْكَ، اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Ay Allah main hazir hoon tera koi shareek nahin, har tarah ki hamd o ni'matein teri hain, teri hi badshahat hai tera koi shareek nahin. [Bukhari o Muslim]

Ihram ke waqt iztiba' ya'ni chadar ko dayein kandhe ke neech se nikal kar bayein kandhe par dalna durust nahin hai, iztiba' Makkah pahunchne ke ba'd sirf tawaf-e qudoom (pehle tawaf) mein masnoon hai, 'aam haalat bil-khusoos salaton mein donon kandhon ko ihram ki chadaron se dhankna zaroori hai.

❧ Abu Hurairah radiyallahu 'anhu se riwayat hai Allah ke Rasool ﷺ ne farmaya:

لَا يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ شَيْءٌ

"Tum mein se koi shakhs ek kapde mein is tarah salat na padhe keh us ke kandhe par kuchh na ho". [Sahih Bukhari: 359]

Agar bimari ya kisi aur wajah se hajj ya 'umrah poora na karne ka kisi ko andeshah ho aur ihram bandhte waqt yeh shart laga le keh agar bimari badh gayi to main wahin ihram khol doonga ya'ni yeh kahe:

اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي

ya'ni: Ay Allah jahan tu ne mujhe rok diya wohi mere halal hone ki jagah hai, to aise shakhs par hajj ya 'umrah adaa karne se qabl ihram kholne par koi fidyah o dam nahin hai, kyunkeh Aap ﷺ ne Duba'ah bint al-Zubair radiyallahu 'anha jo bimar thin un ko hukm diya tha keh woh ihram bandhte waqt shart laga lein. [Bukhari, Muslim: 1207]



Mamnu'at-e-Ihram

Hajj aur 'umrah karne wale par haalat-e ihram mein jin umoor ka karna mana' hota hai use mamnu'at-e ihram kaha jata hai, un ki darj zail teen qismein hain:

Pehli Qism: Woh umoor jo mard o 'aurat donon par haraam hain

① Bila 'uzr aur jaan boojh kar sar ke baal moondna ya kaatna:

Irshad-e Bari Ta'ala hai: وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ [al-Baqarah: 196]

Ya'ni: Apne sar na mundao jab tak keh qurbani ka janwar qurban-gah tak na pahunch jaye.

'Ulama-e-kiram ne is mein jism ke kisi bhi hissah se baal kaatne ya ukhaadne isi tarah nakhun tarashne ko bhi shamil kiya hai, haan agar baal ya nakhun khud ba-khud gir jayein ya ghusl ke dauran ya sar par masah ke waqt baal gir jayein to koi haraj nahin hai.

② Bila 'uzr aur jaan boojh kar jism par ya ihram ke kapdon mein khu-shboo lagana:

③ Nabi Akram ﷺ ne us shakhs ke bare mein jise us ki oontni ne raund diya aur us ki wafat ho gayi thi, farmaya:

«اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي تَوْبَتِهِ، وَلَا مَسَّوْهُ بِطَيْبٍ، وَلَا تَحْمَرُّوا رَأْسَهُ»

[Bukhari o Muslim, alfaaz Sahih Muslim ke hain]

Use pani mein bair ki pattiyan mila kar ghusl do, us ke ihram ke kapdon mein kafan do, aur use khushboo na lagao aur na hi us ke sar ko dhanko.

④ Khushki ka shikar karna (jaise hiran, neel gaye, khargosh, halal parinde wagherah) ya shikari ki madad karna:

Irshad-e Bari hai: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ [al-Ma'idah: 95]

Ya'ni: Ay imaan walo! Haalat-e ihram mein shikar na karo.

Aur farmaya: وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا [al-Ma'idah: 96]

Ya'ni: Jab tak tum haalat-e ihram mein raho tumhare oopar khushki ka shikar haraam qarar de diya gaya hai.

Wazahat: Hudood-e haram mein shikar karna, shikar ko bhadkana, aise hi qudrati ya'ni khud ba-khud ugne wale darakhton ka kaatna sab par aur hamesha ke liye haraam hai garcheh wahan ka bashindah hi kyon na ho, us ka ihram ya hajj o 'umrah se koi ta'alluq nahin hai.

⑤ Nikah karna, karwana ya shadi ka paigham bhejna:

Allah ke Rasool ﷺ ka irshad hai: "لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ" [Muslim: 1409]

Muhrim na nikah kar sakta hai aur na karwa sakta hai aur na hi shadi ka paigham bhej sakta hai.

⑥ Jima' karna:

Irshad-e Rabbani hai: الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ [al-Baqarah: 197]

Ya'ni: Hajj ke chand ma'loom mahine hain, jo un mahinon mein hajj kare woh apni biwi se mel-milap, fisq o fujoor aur jidal se door rahe.

Doosri Qism: Woh umoor jo sirf mardon par haraam hain

① Jaan boojh kar aur bila kisi shar'i 'uzr ke sile hue kapde pehenna: Jaise shirt, kurta, payjamah, coat, mozah, jurabein, buniyan, sweater aur das-tanah wagherah. Jab Aap ﷺ se poochha gaya keh muhrim kaun se kapde pehne? To Aap ﷺ ne farmaya:

«لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَاتِ، وَلَا الْبِرَانِسَ، وَلَا الْخِفَافَ»

Bukhari: 1542, Muslim: 1177]

Qamees, shirt, pagdi, payjamah, topi-dar jabbah aur mozah na pehne.

👉 Wazahat: Sile hue kapde se murad woh kapde hain jo insan ke jism ke size ke mutabiq sile ya dhagon se bane jate hain jaise shirt, kurta, payjamah, sweater, buniyan aur jurabein wagherah. Sweaters aur jurabein sili nahin jatin balkah dhagon se bani jati hain, choonkeh woh jism ke size ke mutabiq hoti hain is liye un ka pehenna bhi mard hazraat ke liye mana' hai. Lihaza aisi cheezon ka isti'mal jaa'iz hai jis mein garcheh thodi bahut sila'i ho lekin woh insan ke jism ki size ke mutabiq na hon jaise sila hua belt ya patte wali ghadi, ya sili hui chappal wagherah.

② Mard hazraat ka apna sar ya chehrah jaan boojh kar aur bila kisi shar'i 'uzr ke muttasil cheez jaise topi, pagdi, rumaal wagherah se dhankna:

👉 Aap ﷺ ne us shakhs ke muta'alliq jise us ki oontni ne kuchal diya tha phir us ki wafat ho gayi thi, farmaya:

«لَا تُخَمِّرُوا رَأْسَهُ وَلَا وَجْهَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا»

[Muslim: 1206 (2896)]

Us ke sar aur chehre ko na dhanko, woh qayamat ke din talbiyah pukarte hue uthega.

Saaye ke liye chhatri, khaimah ya gaadi ki chhat isti'mal kar sakte hain jab Aap ﷺ Jamrah 'Aqabah ki rami kar rahe the us waqt Usamah o Bilal radiyallahu 'anhuma Aap ke saath the, ek oontni ki nakeel thame hue the jabkeh doosre sar ke oopar kapda se saayah kar ke Aap ﷺ ko dhoop se bacha rahe the. [Muslim: 1298] Isi tarah Aap ﷺ ke liye 'Arafat mein khaimah lagaya gaya tha.

Teesri Qism: Jo sirf 'auraton par haraam hai

① Niqab pehenna (jise aaj ki istilah mein nose piece kaha jata hai jis se 'aurat apna chehrah dhankti hai aur us mein donon aankhon ki jagah par surakh hote hain).

② Dastanah pehenna [Bukhari: 1838]

Albattah ajnabi mardon ke saamne chehre ko dupatta wagherah se dhankna zaroori hai, Fatimah bint Mundhir rahimahallah farmati hain keh hum haalat-e ihram mein Asma' bint Abi Bakr radiyallahu 'anha ke saath hote to apne chehron ko dhank liya karte the. [Muwatta' Imam Malik: 1/328, Hakim: 1/454, Imam al-Albani ne sanad ko sahih qarar diya hai Irwa' al-Ghaleel: 4/212]



Fidyah (Dam) ke Masaa'il

Mamnu'aat-e ihram ke irtikab ki teen sooratein hain:

- ① Bila 'uzr kisi mamnu' cheez ka irtikab karna: Is soorat mein gunah bhi hai saath hi saath fidyah (dam) bhi hai.
- ② Zaroorat ke teht kisi mamnu' cheez ka irtikab karna: Maslan marz ki wajah se sar mundwana ya sakht sardi se hifazat ke liye sile hue kapde pehenna; aisa karna jaa'iz hai albattah fidyah dena hoga.
- ③ La-'ilmi, bhool chook ya kisi ki zabardasti ki wajah se kisi mamnu' cheez ka irtikab karna: Is soorat mein na gunah hai aur na hi fidyah, irshad-e Rabbani hai: وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ [al-Ahzab: 5]

Ya'ni: Bhool chook par koi gunah nahin hai, gunah us mein hai jo tum jaan boojh kar karo.

Aise shakhs ko yaad aajane ya batane ke ba'd fauran us kaam se baaz aajana chahiye, agar susti ya israr karta hai to use fidyah dena zaro-ori ho jayega.



Fidyah Ki Miqdaar

Hajj ya 'umrah karne wala mamnu'aat-e ihram mein se jaan boojh kar agar kisi ka irtikab karta hai to use darj zail teen cheezon mein se koi ek karna zaroori hai.

- ① Hudood-e haram mein janwar zibah kar ke us ka gosht wahan ke fuqara o masakeen mein taqseem kare, wazeh rahe keh us ke liye yeh gosht khana jaa'iz nahin hai.
- ② Agar us ki taqat na ho to chheh miskeenon ko ek waqt ka khana khilaye.
- ③ Agar us ki bhi taqat na ho to teen din ke saum (roze) rakhe, lagatar rakhe ya nagha kar ke, koi haraj nahin hai.



Haalat-e-Ihram mein Jaa'iz Umoor

① Sar malna, dhulna, khujlana aur ghusl karna jaa'iz hai: Umm al-Mu'mineen 'A'ishah radiyallahu 'anha se poochha gaya keh kya muhrim badan ko khujla sakta hai? Kaha: Haan balkhe zor se khujlaye. [Sahih Bukhari]

② Zahreele aur iza dene wale janwaron ko marna hatta keh haram mein bhi marna jaa'iz hai:

❧ 'A'ishah radiyallahu 'anha farmati hain Allah ke Rasool ﷺ ne farmaya: ”خَمَسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَوَاسِقٌ، يُقْتَلْنَ فِي الْجِلِّ وَالْحَرَمِ: الْعَقْرَبُ، وَالْجَدَاةُ، وَالْغُرَابُ، وَالْفَأْرَةُ.” [Bukhari: 1829, Muslim: 1198]

Paanch moozi janwaron ko har jagah maara jayega: Bichchhu, cheel, kawwa, chuhiya (chuha), pagal kutta. Aur Sahih Muslim ki ek riwayat mein hai: Saanp bhi.

③ Mard hazraat ke liye chadar na milne par payjama aur joota na milne par mozah pehenna jaa'iz hai.

④ Ihram ki chadaron ko dhona aur tabdeel karna jaa'iz hai.

⑤ Hajat par hijamah lagwana, isi tarah marham patti karna jaa'iz hai: Ibn 'Abbas radiyallahu 'anhuma se riwayat hai keh Aap ﷺ ne haalat-e-ihram mein hijamah karwaya. [Sahih Bukhari]

⑥ Belt, ghadi, chashmah wagherah ka isti'mal jaa'iz hai: 'Ata' rahimahullah kehte hain: Muhrim angoothi pehen sakta hai aur belt bandh sakta hai. [Sahih Bukhari]

⑦ Tel, sabun, lotion, cream wagherah isti'mal karna jaa'iz hai: Ibn 'Abbas radiyallahu 'anhuma farmate hain: Muhrim, raihan (ek qism ka pauda, jise hindi mein tulsi kaha jata hai) soongh sakta hai, aainah dekh sakta hai aur jo cheez khata hai us se dawa o 'ilaaj bhi kar sakta hai.

⑧ Khaimah, chhat ya chhatri se saayah hasil karne mein koi qabahat nahin hai: Aap ﷺ ke liye Mina aur 'Arafat mein ba-qa'idah khaimah lagaya gaya tha.



Arkaan-e-Hajj

- ① Dil se hajj ki niyyat aur us ka iradah karna: Rasool Akram ﷺ ka irshad hai: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ» [Bukhari o Muslim wagherah] A'maal ka da-ro-madar niyyaton par hai.
- ② 'Arafah mein wuqoof karna: Irshad-e Nabawi ﷺ hai: «الْحَجُّ عَرَفَةُ» ('Arafah hi hajj hai). [Sunan Arba'ah, Irwa' al-Ghaleel: 4/256]
- ③ Tawaf-e Ifazah karna (Tawaf-e Ziyarat aur Tawaf-e Hajj bhi kehte hain): Irshad-e Rabbani hai: ﴿وَلْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾ [al-Hajj: 29] Aur chahiye keh Bait-e 'Ateeq (Khana-e-Ka'bah) ka tawaf karein.
- ④ Safa o Marwah ke darmiyan sa'ee karna: Nabi Kareem ﷺ ka farman hai: «اسْعَوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ» Tum (Safa o Marwah ki) sa'ee karo, Allah ne ise tum par lazim kar diya hai. [Musnad Ahmad: 6/421, Sunan Ibn Majah] 'A'ishah radiyallahu 'anha qasam kha kar farmaya karti thin, us shakhs ka hajj nahin hoga jis ne Safa o Marwah ki sa'ee nahin ki. [Bukhari, Muslim]



Wajibaat-e-Hajj

- ① Meeqaat se ihram bandhna: (ya'ni meeqaat se hajj mein dakhil hone ka dil se iradah karna) Aap ﷺ ne meeqaat bayan karne ke ba'd farmaya: Yeh mawaqeeat wahan ke muqeeem logon ke liye bhi hain aur bahar se aane wale logon ke liye bhi ba-sharteekah hajj ya 'umrah ka iradah ho.
- ② Naveen Zil-Hijjah ko ghuroob-e aafat tak 'Arafat mein wuqoof kar-na.
- ③ Dasveen Zil-Hijjah ki raat Muzdalifah mein guzarana.
- ④ Ayyam-e Tashreeq ki raatein Mina mein guzarana: Aap ﷺ ne hujjaj-e-kiram ko pani pilane walon aur charwahon ko Mina mein raat na guzarne ki rukhsat di hai jis se pata chalta hai keh ayyam-e tashreeq ki raaton ko Mina mein guzarana wajib hai warna rukhsat dene ki zaroorat na padti.
- ⑤ Jamarāt ko tarteef ke saath kankariyan marna: Dasveen Zil-Hijjah ko sirf Jamrat al-'Aqabah aur ayyam-e tashreeq mein gyarah, barah aur terah ko teenon jamarāt ko tarteef se kankari marna.
- ⑥ Halq ya Qasr (sar ke baal mundwana ya baal katana): Irshad-e Bari Ta'ala hai: **مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ** [al-Fath: 27] Ya'ni: Sar ke baal mundwate aur katrate hue.
- ⑦ Tawaf-e Wada': Irshad-e Nabawi hai: **«لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ»** [Muslim: 1327] Jab tak Baitullah ka aakhiri tawaf na karle koi (Makkah se) na jaye.

❧ Ibn 'Abbas radiyallahu 'anhuma farmate hain logon ko tawaf-e wada' ka hukm diya gaya hai alhattah ha'izah 'auraton ke liye rukhsat hai. [Bukhari: 1755, Muslim: 1328]

- ⑧ Hajj-e Tamattu' aur Hajj-e Qiran karne walon par qurbani wajib hai.

☞ Wazahat: Mazkooraḥ a'maal ke 'alawah jo a'maal hain woh sunnat ke hlate hain jaise talbiyah pukarna, hajar-e-aswad ko bosah dena, tawaf-e qudoom ke shuru' ke teen chakkaron mein ramal karna, tawaf-e qudoom mein izziba' karna, aab-e-zamzam peena, tawaf ke har chakkar mein Allahu Akbar kehna wagherah wagherah.

Rukn chhootne par hajj batil ho jata hai aur wajib chhootne par ek dam (fidyah) lazim aata hai ya'ni Makkah Mukarramah mein ek bakri zibah karni padti hai aur us ka saara gosht wahan ke fuqara o masakeen mein taqseem karna padta hai, jabkeh sunnat chhoot jane par koi fidyah nahin hai.



Makkah Mukarramah ki chand Fazeelatein

Makkah Mukarramah roo-e-zameen mein sab se afzal shehar hai jab Aap ﷺ hijrat kar rahe the us waqt Aap ki zaban-e-mubarak par yeh kalimat rawaan dawaan the: «وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ اللَّهُ، وَلَوْلَا أَنِّي أُخْرِجْتُ» Allah ki qasam (ay Makkah) tu Allah ki saari zameen se behtar hai aur Allah ko sab se ziyadah mehboob hai, agar mujhe yahan se na nikala jata to main kabhi bhi na nikalta. [Sunan Tirmidhi: 3925, Ibn Majah: 3108]

Makkah Mukarramah Rahmat-e Ka'inat Nabi Kareem ﷺ ka maulid o mansha hai, Aap ﷺ ne apni tresath saalah 'umr-e mubarak mein trepan saal isi shehar ki galiyon mein guzara hai, isi mubarak shehar mein Ka'bah Musharrafah aur deegar muqaddas maqamaat hain, ya-hin Aap ﷺ ko nabuwat o risalat se sarfaraz kiya gaya, ise Allah Rabb al-'Alameen ne aasman o zameen ki takhleeq ke waqt hi haraam qarar de diya tha, Ibn 'Abbas radiyallahu 'anhuma se riwayat hai keh Allah ke Rasool ﷺ ne fath-e Makkah ke din farmaya: Allah Ta'ala ne aasman o zameen ki takhleeq ke din hi is shehar ko haraam qarar diya hai, woh Allah ke haraam karne ki wajah se qayamat tak haraam rahega, mujh se pehle kisi ke liye is shehar mein qital halal nahin hua aur mere liye bhi din mein sirf ek ghadi ke liye halal hua. Pas woh Allah ke haraam karne ki wajah se qayamat tak haraam rahega, lihaza us ke darakht ke kanton ko na toda jaye aur na hi us ke shikar ko bhagaya jaye aur na hi wahan ki giri padi cheez uthayi jaye, haan woh shakhs utha sakta hai jo us ke malik tak pahunchaye, us ki ghas na kaati jaye, 'Abbas radiyallahu 'anhuma ne kaha: Ay Allah ke Rasool ﷺ! Azkhir, yeh to logon ke choolhon aur gharon mein isti'mal hoti hai? Aap ﷺ ne farmaya: Us ki ijazat hai. [Muslim: 1353]

❧ Dajjal, Makkah Mukarramah aur Madinah Munawwarah mein dakhil nahin ho sakega, Anas bin Malik radiyallahu 'anhu se riwayat hai keh Allah ke Rasool ﷺ ne farmaya: Makkah aur Madinah ke siwa koi aisa shehar nahin hai jahan Dajjal ka guzar na ho, un ke tamam

raaston par farishte saf ba-saf pehrah de rahe hain. [Bukhari: 1881]

Makkah Mukarramah ki ek khusoosiyat yeh bhi hai keh wahan har waqt salat o tawaf jaa'iz hai.

❧ Jubair bin Mut'im radiyallahu 'anhu se riwayat hai keh Allah ke Rasool ﷺ ne farmaya: "Ay Bani 'Abd-e Manaf! Din aur raat ke kisi bhi waqt mein jo yahan tawaf karna ya salat padhna chahe use mat rokna". [Abu Dawood, Nasa'i, Sunan Tirmidhi: 868, wa qala hadith hasan sahih, wa Sunan Darimi, dekhiye Sahih Abu Dawood: 1655]



Tawaf-e-Ka'bah

Tawaf shuru karne se qabl talbiyah pukarna band kar dein, tawaf ke liye wuzu zaroori hai, Aap ﷺ ne 'A'ishah radiyallahu 'anha ko haiz ki wajah se Baitullah ka tawaf karne se us waqt tak mana' kar diya tha jab tak woh paak hone ke ba'd ghusl na kar lein. [Bukhari: 294, 1650, Muslim: 2/874]

❧ 'A'ishah radiyallahu 'anha riwayat karti hain keh Allah ke Rasool ﷺ ne Makkah aane ke ba'd sab se pehla kaam wuzu kiya phir Baitullah ka tawaf kiya. [Bukhari: 1641, Muslim: 2/906]

Tawaf ki ibtida Hajar-e-Aswad se hoti hai, agar ba-asani mumkin ho to use bosah de kar tawaf shuru karein albattah us ke liye logon ko dhakke dena ya takleef mein dalna munasib nahin hai, bosah ke waqt «اللَّهُ أَكْبَرُ» ya sirf «اللَّهُ أَكْبَرُ» kahein, agar Hajar-e-Aswad ko bosah dene mein mashaqqat ho to use haath ya dande se chhuein phir use choom lein. [Sahih Muslim]

❧ Ibn 'Umar radiyallahu 'anhuma jab Hajar-e-Aswad ko choomte to «يَسْمِعُ اللَّهُ، اللَّهُ أَكْبَرُ» kehte. [sahhahahu al-Hafiz Ibn Hajar fi al-Talkhis al-Habir: 2/247]

Agar is mein bhi mashaqqat ho to sirf apne dahne haath se ek baar isharah karein aur «اللَّهُ أَكْبَرُ» kahein lekin haath ko na choomein phir tawaf shuru kar dein, isi tarah saat chakkar lagayein, har chakkar ki ibtida o intiha Hajar-e-Aswad par hogi, jab Rukn-e-Yamani ke paas pahunchein to agar izdiham na ho to sirf dahne haath se use chhoo lein lekin use bosah na dein aur na hi haath ko choomein aur agar us ka chhoona mushkil ho to apna tawaf jari rakhein us ki taraf isharah karna ya chalte hue Allahu Akbar kehna durust nahin hai, albattah Hajar-e-Aswad ke paas jab jab pahunchein to har chakkar mein us ki taraf dahne haath se ek baar isharah karein aur «اللَّهُ أَكْبَرُ» kahein, Sahih Bukhari mein Ibn 'Abbas radiyallahu 'anhuma se riwayat hai keh Nabi Kareem ﷺ ne oont par sawar ho kar Baitullah ka tawaf kiya, jab jab Hajar-e-Aswad ke

paas se guzarte us ki taraf us cheez se jo Aap ke paas thi isharah karte aur ﷺ kehte.

Tawaf-e qudoom (pehle tawaf) mein izziba' karna ya'ni ihram ki chadar dayein kandhe ke neeche se bayein kandhe par dalna masnoon hai. [Abu Dawood: 1883, Sahih Abi Dawood: 3/152]

Dauran-e tawaf agar salat ka waqt ho jaye to kandha dhank kar salat padhein, Nabi Akram ﷺ ne kandha khol kar salat padhne se mana' farmaya hai. [Sahih Bukhari]

Is tawaf ke shuru' ke teen chakkaron mein agar mumkin ho to sirf mardon ke liye ramal karna ya'ni akad kar aur chhote chhote qadmon se kuchh tez chalna mustahab hai, Aap ﷺ ne Hajjat al-Wada' mein ibtida'i teen chakkaron mein Hajar-e-Aswad se le kar Hajar-e-Aswad tak ramal kiya tha, Jabir radiyallahu 'anhu bayan karte hain Nabi Kareem ﷺ ne shuru' ke teen chakkaron mein hajar (aswad) se le kar hajar (aswad) tak ramal kiya, jabkeh baqi chaar chakkaron mein 'aam chaal ikhtiyar ki. [Muslim: 1262, Sunan Tirmidhi: 857]

Zaroorat ki soorat mein trolley, wheelchair ya electric gaadiyon se tawaf karne mein koi haraj nahin hai, Aap ﷺ ne Umm Salamah radiyallahu 'anha se farmaya: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» [Bukhari: 1633, Muslim: 1276] Logon se door reh kar sawar ho kar tawaf karo. Aur Aap ﷺ ne khud sawari par Baitullah ka tawaf kiya. [Bukhari]

Masjid-e-Haram ke andar ya us ki chhat se tawaf karne mein bhi koi haraj nahin hai, tawaf ke dauran ziyadah se ziyadah zikr o azkaar aur du'aon mein mashghool rahein lekin past aawaz mein takeh logon ko tashweesh na ho, tawaf ke kisi bhi chakkar ke liye koi makhsoos du'a Aap ﷺ se warid nahin hai is liye jo azkaar yaad hon woh padhein ya apni apni zabanon mein du'a karein.

Tawaf ke har chakkar mein Rukn-e-Yamani aur Hajar-e-Aswad ke darmiyan yeh Qur'ani aayat padhna mustahab hai jaisa keh Aap ﷺ se saabit hai:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

[al-Baqarah: 201]

Ay hamare Rabb! Humein duniya mein neki de aur aakhirat mein bhi bhalayi 'ata farma aur humein 'azab-e jahannam se najat de. [Sahih Sunan Abu Dawood: 1/354]

Tawaf mukammal karne ke ba'd Maqam-e Ibrahim jate hue yeh padhna masnoon hai: **وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى** [al-Baqarah: 125] Ya'ni: Aur Maqam-e Ibrahim ko musalla (jaye salat) bana lo. [Muslim: 1218, Nasa'i: 2966, Tirmidhi: 862]

Maqam-e Ibrahim ko saamne rakh kar wahan do rak'at adaa karein, agar wahan jagah na mile to Masjid-e-Haram ke kisi bhi hissah mein padh lein, bheed-bhaad aur muzahamat karna hargiz sahih nahin hai, Masjid-e-Haram se bahar bhi padh sakte hain. [Bukhari: 1626]

Salat shuru karne se qabl dahne kandhe ko dhank lein, pehli rak'at mein Surah al-Fatihah ke ba'd Surah al-Kafirun aur doosri rak'at mein Surah al-Fatihah ke ba'd Surah al-ekhlas padhna masnoon hai. [Muslim: 1218, Nasa'i: 2966]

Yaad rahe zaban se niyyat karna bid'at hai.

☞ Wazahat: Maqam-e Ibrahim se murad woh patthar hai jis par khade ho kar Ibrahim 'alayhissalam ne Ka'bah ki ta'meer ki thi, us par Ibrahim 'alayhissalam ke qadam ke nishanat hain, is patthar ko Ka'bah Musharra-fah ke baghal mein sheeshe ke pinjre mein mehfooz kar diya gaya hai jise har haji ba-asani dekh sakta hai, yaad rahe keh us ka choomna, chaatna ya us ko scene se lagana jaa'iz nahin hai.

Salat se farigh hone ke ba'd aab-e-zamzam peena aur us se wuzu karna aur us ka kuchh hissah sar par dalna mustahab hai. [Musnad Ahmad, Irwa' al-Ghaleel: 1/44 o 4/325]

Aab-e-zamzam roo-e-zameen ka sab se behtareen aur ba-barkat pani hai, us mein bimariyon se shifa hai, ise peete waqt khuloos se maangi gayi du'a qubool hoti hai, Nabi Kareem ﷺ farmate hain: **مَاءُ زَمَزَمٍ لَيْمًا شَرِبَ»** [Ibn Majah: 3062, Irwa' al-Ghaleel: 4/320] Aab-e-zamzam jis maqsad ke liye piya jaye woh hasil hota hai.



Safa-o-Marwah Ki Sa'ee

Ab sa'ee ke liye Safa pahadi par jayein, aur jab us ke qareeb hon to Qur'an Kareem ki yeh aayat padhein:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

[al-Baqarah: 158]

Ya'ni: Safa aur Marwah Allah ki nishaniyon mein se hain is liye Baitullah ka hajj o 'umrah karne wale par un ka tawaf karne mein koi gunah nahin hai, apni khushi se bhalayi karne walon ka Allah qadr-dan aur unhein khoob janne wala hai.

Phir Safa pahadi par itna chadhein keh Ka'bah nazar aajaye lekin koshish ke ba-wujood agar nazar na aaye to koi haraj nahin hai, wahan qiblah-roo ho kar haath utha kar yeh du'a teen martabah padhein: «اللَّهُ أَكْبَرُ» (teen baar kahein)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ (teen baar)

[Sahih Muslim: 1218, Nasa'i: 2975]

Allah ke siwa koi ma'bood-e-haqeeqi nahin hai woh tanha hai us ka koi shareek nahin, usi ki badshahat aur usi ke liye hamd hai aur woh har cheez par qadir hai, Allah ke siwa koi ma'bood-e-haqeeqi nahin woh tanha hai us ka koi shareek nahin, us ne apna wa'dah poora kiya, apne bande ki madad farmayi aur tamam lashkaron ko tanha shikast di.

Safa pahadi par donon haath utha kar khoob du'a karein. [Sahih Abu Dawood: 1/351, h: 1648]

Du'a ke ba'd Safa pahadi se utrein aur Marwah pahadi ki taraf chalna shuru kar dein, mard ke liye donon sabz sutoonon ke darmiyan tez chalna masnoon hai lekin kisi ko iza pahunchana hargiz jaa'iz nahin hai, jab Marwah pahadi par pahunchein to wahan bhi wohi du'a karein jo Safa par ki thi albattah is aayat: **إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ** ki tilawat na karein jo Safa pahadi par chadhte hue ki thi kyunkeh sa'ee shuru karne se qabl Safa pahadi par chadhte waqt is aayat ka padhna masnoon hai, us waqt Marwah pahadi se Ka'bah Musharrafah ka deedar na-mumkin hai is liye sirf qiblah-rukhs ho kar haath utha kar du'aein karna hi kafi hai, is tarah Safa se Marwah ek chakkar ho gaya.

Phir Marwah se Safa pahadi ke liye wapas lautein, donon sabz sutoonon ke mabain tez chalein, Safa pahadi par pahunch jane ke ba'd yeh doosra chakkar shumar hoga, is tarah saat chakkar lagayein, ek pahadi se doosri pahadi jana ek chakkar shumar hota hai, saatwan chakkar Marwah par khatm hoga, dauran-e sa'ee zikr o azkaar, tasbeeh o tahmeed aur du'a mein masroof rahein, Qur'an Kareem ki tilawat behtareen zikr hai, sa'ee ke liye wuzu zaroori nahin hai.

Saat chakkar poora karne ke ba'd agar mutamatti' hain aur hajj mein itni muddat hai keh baal lambe ho jayeinge to baal mundwana afzal hai aur agar hajj mein itni muddat nahin hai to sirf baal katrwa lein takeh dasveen Zil-Hijjah ko halq kar sakein, Allah ke Rasool ﷺ aur Aap ke sahaba-e-kiram Zil-Hijjah ki chauthi tareekh ko Makkah pahunchne the jis par Aap ﷺ ne un sahaba ko jin ke paas qurbani ke janwar nahin the (ya'ni hajj-e tamattu' karne walon ko) halq ki bajaye qasr ka hukm diya tha. [Bukhari: 1565, Muslim: 2945]

Apne sar ki dahni taraf se shuru' kar ke baal katrwana ya mundwana masnoon hai Nabi Kareem ﷺ ne aise hi kiya tha. [Sahih Muslim, Abu Dawood]

Poore sar ke baal katrwana zaroori hai agar koi aadhe sar ke baal katrwaye ya idhar udhar se chand baal kaat le jaisa keh Marwah pahadi par kuchh log karte hain to woh halal hone ke liye kafi nahin hoga, theek isi tarah jaise aadhe sar ya us ke ba'z hisson ka halq karna kafi nahin hoga.

'Aurat apni choti ko pakad kar ungli ke ek por ke barabar baal kaat le ya apne kisi mehram se katwale, Rasool Akram ﷺ ka irshad hai: 'Auraton par halq nahin sirf taqseer hai. [Abu Dawood: 1984]

Is tarah ‘umrah poora ho jata hai, ab jo cheezein ihram ki wajah se haraam thin, jaa’iz ho gayin, is tarah mutamatti’ bhi halal ho jata hai, albattah agar woh qarin hai ya’ni ‘umrah o hajj ki ek saath niyyat ki hai, ya hajj-e ifraad ka ihram bandha hai to woh haalat-e ihram mein us waqt rahega jab tak Zil-Hijjah ki dasveen tareekh ko Jamrat al-Aqabah ko kankari maar kar halq na karale, lekin qiran karne wala apne saath agar qurbani ka janwar nahin laya hai to us ke liye afzal yeh hai keh apni niyyat ko ‘umrah mein tabdeel kar de aur baal katrwa ke halal ho jaye jis tarah keh hajj-e tamattu’ karne wala halal ho jata hai. Aap ﷺ ne sa’ee ke aakhiri chakkar mein Marwah pahadi par farmaya tha:

إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ، وَلَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ
لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً

[Bukhari, Muslim]

”Agar mujhe pehle se us ka ‘ilm hota jis ka ba’d mein hua hai to main apne saath hadi (qurbani ka janwar) na laata aur main ise ‘umrah bana deta, pas jis ke paas hadi ke janwar na hon woh halal ho jaye aur ise ‘umrah bana de”.

Hajj-e ifraad karne wala bhi agar qurbani ki istita’at rakhta hai to use bhi chahiye keh apni niyyat ‘umrah mein tabdeel kar de.

‘Umrah ka ihram bandhne ke ba’d tawaf-e Baitullah se qabl agar kisi ‘aurat ko haiz ya nifas ka khoon aajaye aur woh aathveen Zil-Hijjah tak paak na ho saki ho to aisi soorat mein us ka hajj-e qiran ho jayega, woh Baitullah ka tawaf chhod kar har woh kaam kare jo ek haji karta hai.

❧ ‘A’ishah radiyallahu ‘anha ko jab haiz aagaya to Aap ﷺ ne farmaya: ”Tum har kaam karo jo ek haji karta hai albattah Baitullah ka tawaf paak hone tak na karna”. [Bukhari: 3/504, Muslim: 2/888]

Jab woh paak ho jaye to Baitullah ka ek tawaf aur Safa o Marwah ki ek sa’ee kare, yeh ek sa’ee aur ek tawaf hajj o ‘umrah donon ki taraf se kafi hai. [Tafseel ke liye mulahazah ho: Zad al-Ma’ad: 2/166-177]



Aathveen Zil-Hijjah (Yaum al-Tarwiyah) ke A'maal

Hajj-e tamattu' karne wale, isi tarah meeqaat ke andar riha'ish pazeer hajj ke khwahishmand hazraat aathveen Zil-Hijjah ko chasht ke waqt apni riha'ish-gah se hajj ka ihram bandhein, albattah woh haji sahiban jinhon ne hajj o 'umrah ki ek saath (qiran) ya sirf hajj (ifraad) ki niyyat ki thi aise tamam hujjaj-e-kiram ko ihram bandhne ki zaroorat nahin hai kyunkeh woh haalat-e ihram hi mein hain, ihram bandhte waqt mard o 'aurat sab ka ghusl karna aur mard hazraat ka jism par khushboo lagana mustahab hai.

Ihram bandhte waqt: «لَبَّيْكَ اللَّهُمَّ حَجًّا» (Labbayk Allahumma hajjan) kahein, agar kisi wajah se hajj poora na hone ka khadshah ho to yeh shart laga lein: «فَإِنْ حَبَسَنِي حَائِسٌ فَمَجْلِي حَيْثُ حَبَسْتَنِي» [Bukhari o Muslim]. Agar kisi ne mujhe rok diya to jahan tu ne rok diya wohi mere halal hone ki jagah hogi.

Aath Zil-Hijjah ko Mina mein zuhr, 'asr, maghrib, 'isha aur fajr ki paanchon salatein un ke auqat mein qasr ke saath jam' kiye baghair adaa karein. [Sahih Muslim: 1218] Sunan-e ratibah (mu'akkadah) mein se fajr aur witr ki sunnat bhi adaa karte rahein.

Yeh hukm har haji ke liye hai khwah woh Makkah ka rehne wala ho ya afaqi ya'ni bahar ka ho, Aap ﷺ ne Hajjat al-Wada' mein tamam logon ko qasr ke saath, jin mein Makkah ke bhi bahut saare log the, salat padhayi lekin kisi ko salat poora karne ka hukm nahin diya, agar Makkah walon par poori salat padhna zaroori hota to Aap unhein zaroor us ka hukm dete, neez hajj mein namazon ki qasr o jam', amr-e ta'abbudi hai, safar ya masafat se us ka ta'alluq nahin hai balkeh hajj se hai, yahi wajah hai keh Mina mein sirf qasr hai jam' nahin. Jabkeh 'Arafat mein qasr jam' taqdeem ke saath aur Muzdalifah mein qasr jam' ta'kheer ke saath hai, agar safar se us ka ta'alluq hota to Mina mein bhi qasr o jam' kiya jata, aur 'Arafat o Muzdalifah mein jam' taqdeem o jam' ta'kheer ki donon sooratein jaa'iz hotin, jabkeh aisa nahin hai, is liye jo hajj karega woh salaton ko qasr ke saath padhega, jahan sirf qasr hai wahan sirf qasr

karega, jam' nahin karega aur jahan donon hain wahan donon karega.

❧ Anas bin Malik radiyallahu 'anhu farmate hain: Hum Allah ke Rasool ﷺ ke saath Madinah se hajj ke liye nikle, Aap do do rak'at padhte rahe yahan tak keh Madinah wapas aagaye, rawi ne poochha: Kitne din Aap logon ne Makkah mein qiyam kiya? Farmaya: Das din. [Sahih Muslim]

Aathveen Zil-Hijjah ka din aur 'Arafah (naveen Zil-Hijjah) ki raat Mina mein guzar kar sooraj tulū' hone ke ba'd 'Arafah ke liye rawana hona mustahab hai. [Sahih Muslim: 2/889]

Albattah tulū'-e aafat se pehle hatta keh raat mein bhi 'Arafat ja sakte hain, is ta'alluq se hukoomat ki taraf se jo hidayat hon un par 'amal karein.

Raaste mein talbiyah khoob pukarein, tahleel (La ilaha illallah) o takbeer (Allahu Akbar) bhi keh sakte hain, Anas radiyallahu 'anhu farmate hain hum mein se kuchh tahleel pukarte aur kuchh takbeer, koi kisi ko nahin tokta. [Bukhari: 1659, Muslim: 1284]



Naveen Zil-Hijjah (‘Arafah ka din)

‘Arafah mein wuqoof, hajj ka bahut hi aham rukn hai, agar yeh faut ho jaye to hajj adaa nahin hoga, na hi fadyah wagherah se us ki talafi ho sakegi.

Zuhr o ‘asr ek azan aur do iqamat ke saath zuhr ke waqt mein qasr ya’ni do do kar ke adaa karein. [Muslim: 890/2]

Jo imam ke saath salat adaa na kar sake woh apne khaima mein jama’at ke saath donon salaton ko qasr kar ke zuhr ke waqt mein padh le khwah woh Makkah Mukarramah ka bashindah ho ya kayi dinon se wahan muqem ho.

‘Arafah ka din qubooliyat-e du’a ka behtareen din hai, is din la-ya’ni o be-maqсад guftugu, gheebat o chughal-khori aur ‘aib-jo’i ki bajaye tasbeeh o tahleel, zikr o azkaar, taubah o istighfar aur tilawat-e Qur’an mein mashghool rehna chahiye, aur qiblah-roo khade ho kar kasrat se du’a karna chahiye, maidan-e ‘Arafat ki sab se behtareen du’a yeh hai.

❦ Abdullah bin ‘Amr bin al-‘As radiyallahu ‘anhuma riwayat karte hain Allah ke Rasool ﷺ ne farmaya: ‘Arafah ke din ki du’a behtareen du’a hai aur sab se behtareen kalimat jo main ne aur mujh se pehle anbiya ne kahe woh yeh hain:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[Sunan Tirmidhi: 3585, Silsilah Sahiha: 1503]

Allah ke siwa koi ma’bood bar-haq nahin, woh tanha hai us ka koi shareek nahin, usi ki badshahat hai aur usi ke liye har tarah ki hamd hai aur woh har cheez par qadir hai.

‘Arafah ke roz hujjaj-e-kiram par saum (rozah) nahin hai, ‘Uqbah bin ‘Amir radiyallahu ‘anhu riwayat karte hain Aap ﷺ ne farmaya: ”Arafah, qurbani aur tashreeq ke ayyam (11, 12, 13/ Zil-Hijjah) musal-

manon ki ‘eid aur khane peene ke din hain”. [Sahih Tirmidhi]

‘Arafah ke din Allah ke Rasool ﷺ khud saum se nahin the, Umm al-Fadl radiyallahu ‘anha ne Aap ﷺ ke paas doodh ka piyalah bheja, Aap ﷺ ne sawari hi par use nosh farma liya. [Bukhari: h/1661]

Albattah ghair-hujjaj ke liye is din saum rakhna do saal ke gunahon ka kaffarah hai, Abu Qatadah radiyallahu ‘anhu se riwayat hai keh Allah ke Rasool ﷺ se ‘Arafah ke din ke saum ke bare mein sawal kiya gaya, to Aap ﷺ ne farmaya: ”Ek saal pehle aur ek saal ba’d ke gunahon ko mita deta hai”. [Muslim: h 1162]

Ghuroob-e aaftab ke ba’d salat-e maghrib adaa kiye baghair itminan, sanjeedgi aur waqar ke saath Muzdalifah ke liye rawana hon, wazeh rahe keh ghuroob-e aaftab tak ‘Arafah mein wuqoof karna wajib hai, sooraj ghuroob hone se pehle agar koi Muzdalifah ke liye rawana ho jaye to use ek dam dena hoga, ya’ni hudood-e haram mein ek bakri zibah kar ke us ka gosht fuqara-e haram ke darmiyan taqseem karna hoga, Muzdalifah jate waqt jahan khali jagah mile wahan tez qadam chalein, khoob talbiyah pukarein aur chalte waqt sanjeedgi aur waqar ka khayal rakhein, Aap ﷺ ne Muzdalifah jate hue logon se farmaya: ”Logo! Sukoon o itminan se chalo”. [Muslim: h/1218]

Ab hukoomat ki taraf se hujjaj-e-kiram ki aasani ke liye paidal ke bajaye bas aur train ka ziyadah isti’mal hota hai.

‘Arafah mein wuqoof ka waqt naveen Zil-Hijjah ke zawal-e aaftab se le kar dasveen Zil-Hijjah ki tulw-e fajr tak hai, ‘Abdurrahman bin Ya’mar radiyallahu ‘anhu se riwayat hai main Allah ke Rasool ﷺ ke saath maidan-e ‘Arafat mein tha, Aap ﷺ ke paas Najd ke kuchh log aaye aur poochhne lage: Hajj kya hai? Aap ﷺ ne farmaya: ”Hajj ‘Arafah ka naam hai jo Muzdalifah ki raat salat-e fajr se pehle wahan aajaye us ka hajj poora ho gaya”. [Sahih Abu Dawood: 1/367, Sahih Nasa’i: 2/633]

ﷺ ‘Urwah bin Mudarris radiyallahu ‘anhu farmate hain main Rasoolullah ﷺ ke paas Muzdalifah mein us waqt pahuncha jab Aap salat (fajr) ke liye nikal chuke the, main ne kaha: Ay Allah ke Rasool ﷺ! Main Tayyi’ ki donon pahadiyon se Aap ke paas aaraha hoon, main ne apni oontni ko khoob thakaya aur apne aap ko bhi, Allah ki qasam main ne koi pahad nahin chhoda jahan main ne wuqoof na kiya ho, kya mera hajj

qubool hoga? Aap ﷺ ne farmaya: ”Jo hamari is salat mein hazir hua aur hamare saath wuqoof kiya yahan tak keh hum Mina ko rawana hon neez woh ‘Arafah mein raat ya din mein wuqoof kar chuka ho to us ka hajj poora ho gaya aur mail kuchail door ho gaya”. [Sahih Tirmidhi: 1/265, Irwa’ al-Ghaleel: 4/258]



Muzdalifah Ki Raat

Muzdalifah pahunch kar sab se pehle maghrib ki teen rak'at aur 'isha ki do rak'at ek azan aur do iqamat ke saath jam' kar ke adaa karein. [Bukhari: h/1672, Muslim: h/1280]

Donon salaton ke darmiyan ya ba'd mein Aap ﷺ ne koi nafl nahin padhi. [Bukhari o Muslim]

Agar kisi ko yeh andeshah ho keh woh aadhi raat se pehle Muzdalifah nahin pahunch payega to use chahiye keh donon salaton ko raaste hi mein adaa kar le kyunkeh aadhi raat ke ba'd salat-e 'isha ko mu'akhkhar karna jaa'iz nahin hai.

Muzdalifah mein raat guzarna wajib hai agar kisi se faut ho jaye to use dam dena hoga, hujjaj-e-kiram ko chahiye keh maghrib o 'isha ki salat padhne ke fauri ba'd so jayein takeh dasveen tareekh ke din hajj ke manasik adaa karne mein chaaq o chauband rahein, susti aur kotahi na ho.

Kamzor 'auraton, bimaron, bachchon aur boodhon ko Muzdalifah se aadhi raat ke ba'd wahan poori raat guzare baghair Mina aane ki rukhsat hai, 'Aishah radiyallahu 'anha farmati hain Saudah radiyallahu 'anha bhari bharkam khatoon thin, unhon ne Allah ke Rasool ﷺ se raat hi mein Muzdalifah se Mina jane ki ijazat chahi to Aap ﷺ ne unhein ijazat de di. [Bukhari, Muslim]

Muzdalifah mein salat-e fajr adaa karne mein jaldi karna chahiye, Muzdalifah ka saara maidan mauqif hai, Allah ke Rasool ﷺ farmate hain: "Main ne yahan wuqoof kiya lekin saara Muzdalifah wuqoof-gah hai". [Muslim: h/1218]

Salat-e fajr ke ba'd har haji ko apni wuqoof-gah par khade ho kar du'ain maangna chahiye aur us waqt tak du'a, zikr o azkaar, taubah o istighfar aur giryah o zaari mein mashghool rehna chahiye jab tak keh subah ki roshni phail na jaye.

Masnoon yeh hai keh tulu'-e aafat se thoda pehle jab subah ki roshni khoob phail jaye us waqt Muzdalifah se Mina ke liye rawana hon. [Sahih Muslim: h/1218] Tulu'-e aafat se pehle bhi Mina ke liye ja sakte hain.

Rawana hone ke ba'd raaste mein Jamrah 'Aqabah ki rami ke liye saat kankariyan chunna masnoon hai, kankariyan chhoti chhoti chane ke barabar hon, Allah ke Rasool ﷺ jab Muzdalifah se Mina aarahe the us waqt Aap ﷺ ke liye kankariyan chuni gayi thin, Fadl bin 'Abbas radi-yallahu 'anhu farmate hain Allah ke Rasool ﷺ ne 'aqabah ki subah (ya'ni dasveen Zil-Hijjah ki subah) mujh se apni oontni par se farmaya: "Mere liye chand kankariyan chun do?" Main ne Aap ﷺ ko saat aisi chhoti chhoti kankariyan chun kar din jinhein do ungliyon ke darmiyan rakh kar (ba-asani) phenka ja sake, Aap ﷺ un kankariyon ko apni hatheli mein jhadne lage aur farma rahe the: "Haan aisi hi kankariyon se rami karo, deen mein mubalaghah-ara'i se bacho, tum se pehle logon ko deen mein ghulu (shiddat) hi ne halak kar diya". [Sahih Nasa'i: 2/640, Sahiha: 3/278]

Is hadith se saabit hota hai keh chane se ziyadah badi kankariyon se jamarāt ki rami karna durust hi nahin balkeh deen mein ghulu aur shiddat hai jis ki Qur'an o Hadith mein sakht mumana'at hai, isi tarah ayyam-e tashreeq (Mina ke ayyam) mein jamarāt ki rami ke liye Muzdalifah se kankariyan chun kar le jana bhi khilaf-e sunnat hai.

Muzdalifah se Mina jate hue raaste mein kasrat se talbiyah pukarte rahein.



Dasveen Zil-Hijjah (Yaum al-Nahr) ke A'maal

Zil-Hijjah ki dasveen tareekh ko hajj-e akbar ka din bhi kaha jata hai kyunkeh isi din sab se ziyadah hajj ke a'maal kiye jate hain jis ki tafseel yeh hai:

① **Jamrah 'Aqabah ki Rami:** Jamrah 'Aqabah ki rami se pehle talbiyah band kar dein, Fadl bin 'Abbas radiyallahu 'anhuma farmate hain: Main Nabi Akram ﷺ ke peechhe sawar tha, Aap ﷺ Jamrah 'Aqabah ko kankariyan marne tak barabar talbiyah pukarte rahe. [Bukhari: 1543, Muslim: 1281]

Jamrah 'Aqabah ki rami ka afzal waqt chasht ka waqt hai, rami karte waqt Makkah Mukarramah bayein haath aur Mina dayein haath par rakhna mustahab hai, kankariyan alag alag saat baar marein aur har kankari marte waqt "الله أكبر" kahein.

Agar kisi ke paas shar'i 'uzr hai to apni taraf se kankari marne ke ba'd us ki taraf se kankari maar sakta hai.

Agar koi zawal se qabl rami na kar sake to woh zawal ke ba'd yahan tak keh raat mein bhi rami kar sakta hai. [Manasik al-Hajj wal-'Umrah Imam al-Albani: safah 31-32] Jamrah 'Aqabah ki rami ke ba'd du'a maangna khilaf-e sunnat hai.

② **Qurbani: Mutamatti' aur qar'in par qurbani wajib hai, zibah ke waqt yeh alfaaz kehna mustahab hai:** «يَسْمُ اللَّهَ، اللَّهُ أَكْبَرُ، اللَّهُمَّ مِنْكَ وَلَكَ، اللَّهُمَّ تَقَبَّلْهُ مِنِّي». [Muslim: 1967]

Agar ba-zaat-e khud janwar zibah karne ki sahoolat nahin hai to kisi doosre shakhs ko na'ib bana kar us se zibah karwa sakte hain.

③ **Qurbani ke ba'd halq ya taqseer karana:** Halq karana afzal o behtar hai, Allah ke Rasool ﷺ ne halq karane walon ke liye teen martabah rahmat o maghfirat ki du'a farmayi hai jabkeh baal katwane walon ke liye sirf ek baar. [Bukhari: 1727, Muslim: 1301] Nabi Kareem ﷺ ne halq hi

karaya tha. [Sahih Bukhari: 1726]

‘Aurat ungli ke ek por ke barabar apna baal kaat le, use sar ke saare baal kaatna mana’ hai, agar koi mard baal katwaye baghair bhool kar ihram ka libas utaar de to use chahiye keh yaad aane par fauran ihram ka libas bandh kar baal katwale, koi fidyah ya dam nahin hai, Ibn ‘Abbas radiyallahu ‘anhuma farmate hain Allah ke Rasool ﷺ ka irshad hai: Allah Rabb al-‘Alameen ne meri ummat ki bhool chook ko mu’af kar diya hai aur jo kaam zabardasti karwaye jayein woh bhi mu’af hain. [Sunan Ibn Majah, Mustadrak Hakim, Sunan Daraqutni]

Mazkoorah teenon a’mal mein se ek qaul ke mutabiq koi ek kaam karne se aur doosre qaul ke mutabiq koi do kaam karne se haji ke liye biwi ke siwa woh tamam cheezein jo ihram ki wajah se haraam thin, halal ho jati hain maslan khushboo lagana, sile hue kapde pehenna, nakhun kaatna wagherah, ise shar’i istilah mein ”tahallul-e awal” ya’ni pehla halal hona kaha jata hai.

Halq ya taqseer ke ba’d tawaf-e ziyarat se pehle ghusl, safayi suthrayi, achchhe kapde pehenna, khushboo lagana mustahab hai, wazeh rahe keh hujjaj-e-kiram par salat-e ‘eid nahin hai balkeh woh us se ziyadah aham kaam mein mashghool hain.

④ **Tawaf-e Ziyarat:** Ise tawaf-e ifazah bhi kaha jata hai, yeh hajj ka rukn hai, Allah Rabb al-‘Alameen irshad farmata hai: **ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا** ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا بِالنَّيِّتِ الْعَتِيقِ [al-Hajj: 29] Ya’ni apna mail kuchail door karein, aur apni nazrein poori karein aur Allah ke qadeem ghar ka tawaf karein.

Tawaf ka masnoon tareeqah bayan ho chuka hai isi tarah yeh bhi tawaf kiya jayega albattah is tawaf mein ramal aur iztiba’ nahin hai, Ibn ‘Abbas radiyallahu ‘anhuma farmate hain Allah ke Rasool ﷺ ne tawaf-e ifazah kiya, us ke saat chakkaron mein kisi mein bhi Aap ﷺ ne ramal nahin kiya. [Sahih Ibn Khuzaymah]

Tawaf-e ziyarat aur do rak’at adaa karne ke ba’d agar aap muta-matti’ hain to Safa o Marwah ki sa’ee karein kyunkeh pehli sa’ee ‘umrah ki thi aur yeh sa’ee hajj ki hogi, ‘A’ishah radiyallahu ‘anha farmati hain hum Hajjat al-Wada’ mein Allah ke Rasool ﷺ ke saath nikle, jin logon ne ‘umrah ka ihram bandha tha unhon ne Baitullah ka tawaf kiya aur Safa

o Marwah ki sa'ee ki phir halal ho gaye, phir (qurbani ke din) Mina se wapsi ke ba'd dobarah Safa o Marwah ke darmiyan hajj ki sa'ee ki, lekin jin logon ne hajj o 'umrah ka ek saath ihram bandha tha unhon ne ek hi sa'ee ki. [Sahih Muslim: 1211]

Is se ma'loom hua keh hajj-e qiran ya hajj-e ifraad karne walon par ek hi sa'ee hai, agar un donon ne tawaf-e qudoom ke saath saath sa'ee kar li hai to woh kafi hai, agar nahin ki hai to dasveen Zil-Hijjah ke din tawaf-e ifazah ke ba'd sa'ee karenge. [Muslim: 2/892]

"Tahallul-e saani" (doosra halal hona) jin a'maal se hasil hota hai woh teen hain: Jamrah 'Aqabah ki rami, halq ya taqseer, aur tawaf-e ifazah saath hi sa'ee jin ke zimme sa'ee hai, mazkoorah teenon a'maal karne se aadmi ke liye ihram ki tamam pabandiyan khatm ho jati hain yahan tak keh miyan biwi ke ta'alluqat bhi halal ho jate hain.

Dasveen Zil-Hijjah ke din charon mazkoorah a'maal ko is tarteeb ke saath karna afzal hai:

- ① Jamrah 'Aqabah ki rami
- ② Qurbani
- ③ Halq ya taqseer
- ④ Tawaf-e ifazah phir sa'ee.

Lekin agar tarteeb baqi na reh jaye to koi haraj nahin, Aap ﷺ ne mukhtalif sawalat ke jawab mein is ki rukhsat di hai, ek aadmi hazir-e-khidmat hua us ne kaha: Ay Allah ke Rasool! Mujhe nahin ma'loom tha main ne qurbani se pehle halq kar liya, Aap ﷺ ne farmaya: "Jao qurbani karo koi haraj nahin", ek doosra aadmi aaya us ne kaha main ne la-'ilmi mein Jamrah 'Aqabah ko kankari marne se pehle qurbani kar di, Aap ﷺ ne farmaya: "Ja kar rami karo koi haraj nahin hai", ek aur shakhs aaya aur kehne laga: Main ne rami se pehle sar munda liya, Aap ﷺ ne farmaya: "Jao rami karo koi haraj nahin", ek aur shakhs aaya, us ne kaha: Main ne Baitullah ka tawaf (ziyarat) rami se pehle kar liya? Aap ﷺ ne farmaya: "Jao rami karo koi haraj nahin", al-gharaz us din Aap ﷺ se jis mas'alah mein bhi taqdeem o ta'kheer (aage peechhe karne) ki babat sawal kiya gaya Aap ne yahi farmaya: "Jao karo koi haraj nahin hai". [Bukhari: 84, 1721, 1734, 1737, Muslim: 1306]

Hadithon se wazeh taur par ma'loom hota hai keh sawal karne walon mein se bahut saare logon ko ma'loom tha keh kaun sa 'amal kab karna hai, isi liye unhon ne sawal mein kaha keh main ne yeh kaam kar liya aur yeh kaam nahin kiya ya'ni jo ba'd mein karna tha main ne use pehle kar liya, aur jo pehle karna tha us ko main ne abhi tak nahin kiya, to Aap ﷺ ne farmaya: "Jao karo koi haraj nahin hai". Lihaza jaan boojh kar bhi agar koi tarteeb chhod deta hai to koi haraj nahin hai khaas taur par aaj ke daur mein jahan hujjaj-e-kiram ki ta'dad kayi lakhon mein rehti hai tarteeb ka baqi rakhna intehayi mushkil amr hai.



Ek Ghalat Fehmi aur us ka Izaalah

Yahan is ghalat fehmi ka izaalah zaroori hai keh hajj ke ta'alluq se logon ke andar yeh tasawwur paya jata hai keh jis saal 'Arafah baroz-e Jumu'ah pade woh hajj-e akbar kehlata hai halankeh yeh tasawwur ghalat aur be-buniyad hai, sanah 9 hijri mein Allah ke Rasool ﷺ ne Abu Bakr Siddiq radiyallahu 'anhu ko hajj ka ameer bana kar rawana kiya, un ke chale jane ke ba'd Surah Taubah ki ibtida'i chand aayatein nazil huin, unhin aayatun mein se ek aayat yeh bhi thi:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ
أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

[at-Taubah: 3]

Ya'ni: Allah aur us ke Rasool ki taraf se logon ko bade hajj ke din saaf ittila' hai keh Allah aur us ka Rasool mushrikon se bezar hai.

Is aayat-e kareemah mein Allah ne "hajj-e akbar" ka lafz isti'mal kiya hai aur tareekhi taur par yeh baat tehqeeq aur saabit shudah hai keh sanah 9 hijri mein 'Arafah Jumu'ah ke din nahin tha, us ke ba-wujo-d bhi us saal ke hajj ko hajj-e akbar kaha gaya, sahih baat yeh hai keh ahl-e 'Arab hajj ko hajj-e akbar aur 'umrah ko hajj-e asghar kehte the, us ka 'Arafah ke din se koi ta'alluq nahin hai, ahadees mein yaum al-nahr (qurbani ke din ko) ko yaum al-hajj al-akbar (ya'ni bade hajj ka din) kaha gaya hai jaisa keh Sunan Abi Dawood mein hai keh Aap ﷺ ne Hajjat al-Wada' mein qurbani ke din khutbah dete hue logon se poochha: Yeh kaun sa din hai? Logon ne kaha: Yeh qurbani ka din hai, Aap ﷺ ne far-maya: «هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ» yeh hajj-e akbar ka din hai. [Abu Dawood: hadith number 1945] Ma'loom hua keh har hajj, hajj-e akbar aur dasveen Zil-Hijjah (yaum al-nahr) hajj-e akbar ka din hai.

Rahi yeh baat keh dasveen Zil-Hijjah ko hajj-e akbar ka din kyon kaha jata hai? To us ki wajah yeh ho sakti hai keh us din sab se ziyadah hajj ke a'maal adaa kiye jate hain, is liye use "hajj-e akbar ka din" kaha jata hai, lihaza hajj-e akbar ka 'Arafah ke din se koi ta'alluq nahin hai khwah 'Arafah ka din Jumu'ah ke din pade ya kisi aur din, jis saal Aap ﷺ ne hajj kiya us saal 'Arafah Jumu'ah ke din tha wallahu a'lam.



Ayyam-e Tashreeq (11/ 12/ 13 Zil-Hijjah) ke A'maal

Tawaf-e ifazah ke ba'd Mina wapas aajayein jahan 11, 12, 13/ Zil-Hijjah ki raatein basar karna wajib hai, haan agar kisi ke paas shar'i 'uzr hai to us ke liye Mina mein raat na guzarne ki rukhsat hai, Allah ke Rasool ﷺ ne charwahon aur hujjaj ko pani pilane walon ko Mina mein raat na guzarne ki rukhsat di hai. [Abu Dawood: 1975-1976, Nasa'i: 3070-3071]

❧ Ibn 'Umar radiyallahu 'anhuma se riwayat hai jab 'Abbas bin 'Abd al-Muttalib radiyallahu 'anhu ne hajiyon ko pani pilane ke liye Mina ki raatein Makkah mein guzarne ke liye Rasoolullah ﷺ se ijazat talab ki to Aap ne unhein ijazat de di. [Bukhari: 1745, Muslim: 1315]

Bila 'uzr gyarhween o barhween Zil-Hijjah ki raatein Mina mein na guzarne par dam wajib hota hai, gyarhween aur barhween Zil-Hijjah ko teenon jamarāt (oola, wusta, aur 'aqabah) ko zawal-e aafat ke ba'd tarteef ke saath kankariyan marna wajib hai, zawal-e aafat se qabl in teenon ki rami jaa'iz nahin hai, Aap ﷺ ne zawal-e aafat ke ba'd rami ki hai. [Sahih Muslim: 1299, Baab bayan waqt istihbab al-rami]

❧ Ibn 'Umar radiyallahu 'anhuma farmate hain: Hum sooraj ke dhal jane ka intezar karte, jab sooraj dhal jata tab hum rami karte. [Sahih Bukhari: 1746]

Teenon jamarāt ki bil-tarteef rami karna wajib hai, koi yeh keh sakta hai jab qurbani ke din ke a'maal mein tarteef zaroori nahin hai to yahan kyon? To us ka jawab yeh hai keh qurbani ke din ke a'maal mein taqdeem o ta'kheer ke ta'alluq se Nabi Akram ﷺ ki hadisein maujood hain, jabkeh jamarāt ki rami ke ta'alluq se is tarah ki koi hadith nahin hai, doosri baat yeh keh jamarāt ko tarteef ke saath rami karne hi mein aasani hai jabkeh tarteef ka khayal na rakhne mein mashaqqat aur haraj hai, aur aaj ke waqt mein mamlikat-e Saudi Arab ki taraf se jo shandar intezamat kiye gaye hain us mein tarteef tod kar koi rami kar hi nahin

sakta, is liye tarteeb ke saath rami karna wajib hai, agar kisi ne tarteeb ka khayal nahin rakha to dobarah tarteeb ke saath rami kare ya hudood-e haram mein ek janwar zibah kare, tarteeb yeh hai:

① Sab se pehle Jamrah Oola ki rami karein, yeh Masjid Khaif ke qareeb aur Makkah Mukarramah se baqiyah donon jamarāt ke muqablah mein ziyadah doori par hai, lagatar ek ek kar ke saat kankariyan marein aur har kankari marte waqt ”الله أَكْبَرُ“ kahein, kankariyan sutoon ko lagna zaroori nahin hai sirf hauz ke andar girna zaroori hai, agar hauz ke andar kankari na pade to dobarah rami karni hogi, hauz ke ard-gird padi hui kankariyon se rami karne mein koi haraj nahin hai albattah jo kankari hauz ke andar pad jaye us ka dobarah isti'mal khilaf-e afzal hai, kankariyan marne ke ba'd bheed-bhaad se door ho kar qiblah-rukh haath utha kar du'a karna sunnat hai.

② Jamrah Wusta (darmiyani): Jamrah Oola ki rami ke ba'd Jamrah Wusta ki hasb-e sabiq saat kankariyon se rami karein, har kankari par ”الله أَكْبَرُ“ kahein, kankariyan poori ho jane ke ba'd bheed se door ho kar qiblah-rukh haath utha kar du'a karna sunnat hai.

③ Sab se aakhir mein Jamrah 'Aqabah ki hasb-e sabiq saat kankariyon se rami karein, albattah yeh khayal rahe keh is ki rami se faraghat ke ba'd yahan par du'a karna khilaf-e sunnat hai is liye kankariyan marne ke ba'd apne khaime ko wapas chale aayein. [Bukhari: 1751-1753]

Barhween Zil-Hijjah ko bhi mazkooarah tarteeb ke saath teenon jamarāt ko theek isi tarah kankariyan marein.

Hajj-e tamattu' ya hajj-e qiran karne wala agar qurbani na de sake to use das ayyam saum rakhna zaroori hai jis mein se teen dinon ke saum ayyam-e hajj mein aur baqiyah saat dinon ke apne ghar wapas aa-jane ke ba'd rakhe, use teenon saum dasveen Zil-Hijjah se qabl ya ayyam-e tashreeq mein rakhne ka ikhtiyar hai, wazeh rahe keh 'aam haalat mein haji (bila zaroorat) aur ghair-haji sab ke liye ayyam-e tashreeq mein saum rakhna mana' hai, Allah ke Rasool ﷺ farmate hain: ”Arafah, qurbani, aur tashreeq ke ayyam hum musalmanon ki 'eid aur khane peene ke din hain”. [Sunan Tirmidhi]

❧ 'A'ishah aur Ibn 'Umar radiyallahu 'anhuma ka qaul hai keh ayyam-e tashreeq mein sirf un logon ko saum ki rukhsat di gayi hai jo

qurbani na de sakein. [Bukhari: 1997-1998] (ya'ni sirf mutamatti' aur qar-in ko saum rakhne ki ijazat hai baqi tamam logon ko khwah woh haji hi kyon na hon saum rakhne ki ijazat nahin hai).

Jo rami ki istita'at na rakhte hon maslan boodhe, za'eef, mareez, bachche aur haamilah 'aurat wagherah, un ki taraf se rami karna jaa'iz hai, irshad-e Rabbani hai: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ [at-Taghabun: 16] Istita'at bhar Allah se daro. Choonkeh yeh log bheed-bhaad mein logon se mu-zahamat ki istita'at nahin rakhte hain is liye un ki taraf se doosra shakhs rami kar sakta hai, albattah rami ke siwa doosre a'maal jaise tawaf, sa'ee aur wuqoof-e 'Arafah wagherah mein niyabat durust nahin hai, doosron ki taraf se rami karne wala har jamrah par pehle apni phir doosron ki taraf se rami kare, doosron ki taraf se rami karte waqt dil mein niyyat kafi hai, zaban se yeh kehna keh main falan ki taraf se rami kar raha hoon ya kar rahi hoon "bid'at" hai.

Barah Zil-Hijjah ko teenon jamarāt ki rami ke ba'd Mina se jane ki ijazat hai albattah 13 Zil-Hijjah ko rami karne ke ba'd jana afzal o behtar aur Aap ﷺ ki sunnat hai, irshad-e Rabbani hai: ﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ﴾ [al-Baqarah: 203] Ya'ni: Jo do dinon mein aane mein jaldi kare us par koi gunah nahin aur jo ta'kheer kar ke aaye us par koi gunah nahin yeh parhezgar ke liye hai.

Nabi Kareem ﷺ ne logon ko to barah Zil-Hijjah ko jane ki rukhsat di lekin khud 13 Zil-Hijjah tak Mina mein rahe, zawal ke ba'd teenon jamarāt ki rami ki phir wadi-e Abtah mein utre wahan zuhr, 'asr, maghrib aur 'isha ki salatein adaa kin phir kuchh der ke liye so gaye phir tawaf-e wada' ke liye Makkah Mukarramah tashreef laye. [Bukhari: 1756, 1764]

Barah Zil-Hijjah ke din Mina se nikalne ke liye shart hai keh sooraj ghuroob hone se pehle Mina se nikal jayein, agar sooraj ghuroob ho gaya aur Aap Mina hi mein hain to barhween Zil-Hijjah ki raat Mina mein guzarne ke saath saath terah Zil-Hijjah ko zawal-e aaftab ke ba'd teenon jamarāt ki bil-tarteeb rami karna zaroori hoga, albattah qasd o iradah ke baghair kisi 'uzr ki wajah se agar sooraj Mina mein doob jaye to aisi soorat mein wahan raat guzarana zaroori nahin hai, misaal ke taur par khaime se nikalne ke ba'd traffic ya achanak bimar ho jane ki wajah se Mina mein sooraj doob jaye to koi haraj nahin hai.



Tawaf-e-Wada'

Jab hajj mukammal ho jaye to Makkah Mukarramah se nikalne se pehle tawaf-e wada' karna zaroori hai, na karne par ek dam hai, Aap ﷺ ka farman hai: ”لَا يَفْرَنُ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ“ [Muslim: 1327]

Jab tak koi Baitullah ka aakhiri tawaf na kar le na jaye.

Matlab yeh hai keh hajj ke a'maal mein se aakhiri 'amal Baitullah ka tawaf ho us ke ba'd haji apne ghar jaye, agar koi tawaf-e wada' kar le phir us ke ba'd jamarāt ki rami kare to yeh jaa'iz nahin hoga, kyunkeh aisi soorat mein hajj ka aakhiri 'amal tawaf-e wada' nahin balkeh jamarāt ki rami hogi.

Tawaf-e wada' ke ba'd agar haram ya Makkah Mukarramah mein kuchh waqt ke liye rukna pad jaye aur is dauran kisi salat ka waqt ho jaye to woh salat padhna zaroori hoga kyunkeh salat yeh hajj ke a'maal mein se nahin hai balkeh har din kiya jane wala 'amal aur har musalman par farz hai.

Haiz o nifas wali 'aurat ke liye tawaf-e wada' ki rukhsat hai, Ibn 'Abbas radiyallahu 'anhuma farmate hain: Logon ko hukm diya gaya hai keh un ka aakhiri 'amal Baitullah ka tawaf ho, albattah haiz wali 'aurat ko us ki rukhsat di gayi hai. [Bukhari: 1755, Muslim: 1328]

Woh ashkhas jo Makkah Mukarramah mein riha'ish pazeer hain un par tawaf-e wada' nahin hai.



Madina-tun-Nabi ﷺ ka Mubarak Safar

Madinah Rasoolillah ﷺ ka mubarak shehar, nuzool-e wahi aur muhajireen o ansar ka maskan o mawa hai, yahin se poori duniya mein Islam ka noor phaila, Madinah, Makkah Mukarramah ke ba'd poori duniya mein sab se afzal o muqaddas shehar hai jis ki daleel Aap ﷺ ke yeh kalimat hain jo Aap ﷺ ne hijrat ke waqt farmaye the:

وَاللّٰهُ اِنَّكَ لَخَيْرُ اَرْضِ اللّٰهِ، وَاَحَبُّ اَرْضِ اللّٰهِ اِلَى اللّٰهِ، وَلَوْلَا اَنِّيْ اُخْرِجْتُ مِنْكَ مَا خَرَجْتُ

Allah ki qasam (ay Makkah) tu Allah ki saari zameen se behtar hai aur Allah ko sab se ziyadah mehboob hai, agar mujhe yahan se nikala na jata to main kabhi na nikalta. [Sunan Tirmidhi: 3925, Ibn Majah: 3108]

Shahr-e Rasool ﷺ jane se pehle aaiye is ki chand Fazeelaton par sarsari nazar dalte chalein!

❁ Madinah bhi Makkah Mukarramah ki tarah haram hai: Jabir bin 'Abdillah رضى الله عنه se riwayat hai Allah ke Rasool ﷺ ne farmaya: «إِنَّ إِبْرَاهِيمَ» [Sahih Muslim: 1362] «حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِيْنَةَ

Ibrahim ('alayhissalam) ne Makkah ko haraam qarar diya aur main Madinah ko haraam qarar deta hoon.

Roo-e-zameen par yahi do shehar hain jinhein Allah Rabb al-'Alameen ne haram hone ka sharaf bakhsha hai, in ke 'alawah poori duniya mein teesra koi haram nahin hai.

❁ Madinah mein ta'oon aur dajjal dakhil nahin honge: Abu Hurairah radiyallahu 'anhu riwayat karte hain Allah ke Rasool ﷺ ne farmaya: «عَلَى أَنْقَابِ الْمَدِيْنَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ». [Bukhari: 1880, Muslim: h/1379]

Madinah ke raaston par farishte ma'moor hain, wahan na ta'oon phail sakta hai aur na hi dajjal dakhil ho sakta hai.

❁ Madinah mein maut shafa'at ka ba'is hai: Ibn 'Umar radiyallahu 'anhuma se riwayat hai Allah ke Rasool ﷺ ne farmaya jo shakhs Madinah mein mar sakta ho, use zaroor Madinah mein marna chahiye kyunkeh jo Madinah mein marega main us ki sifarish karunga. [Sunan Tirmidhi]

❁ Ibn 'Umar radiyallahu 'anhuma hi se riwayat hai keh Aap ﷺ ne farmaya: Jis ne Madinah ki museebaton par sabr kiya qayamat ke din main us ke liye gawahi doonga ya us ki sifarish karunga. [Sahih Muslim: hadith number: 1377]

❁ Imaan ka markaz: Aakhiri waqt mein imaan saari duniya se simat kar Madinah mein panah lega.

❁ Abu Hurairah radiyallahu 'anhu se riwayat hai Aap ﷺ ne farmaya: «إِنَّ الْإِيمَانَ لَيَأْتِرُ إِلَى الْمَدِينَةِ كَمَا تَأْتِرُ الْحَيَّةُ إِلَى جُرْحِهَا». [Bukhari: 1876]

Imaan Madinah mein simat kar isi tarah wapas aajayega jis tarah saanp apne bil mein simat aata hai.

❁ Bid'ati ko panah dena la'nat ka ba'is hai: 'Ali radiyallahu 'anhu se riwayat hai keh Aap ﷺ ne farmaya: "Air" pahad se "Thawr" pahad tak haram Madinah ki hudood hain, jo yahan bid'at ijad kare ya kisi bid'ati ko panah de us par Allah, farishton aur saare logon ki la'nat padti hai aur Allah Ta'ala us ki koi 'ibadat qubool nahin farmata hai. [Bukhari, Muslim: 1370]

Yeh hadith un tamam logon ke liye lamhah-e-fikriyah hai jo Madinah mein aakar shirk o bid'at ka irtikab karte hain aur logon ko us ki da'wat bhi dete hain is liye agar Aap Allah ki, farishton ki aur saari duniya ke musalmanon ki la'nat se bachna chahte hain neez apne hajj ki 'ibadat ko darbar-e-elahi mein sharaf-e-qubooliyat bakhshwana chahte hain to Madinah mein kisi bhi qism ki bid'at ka irtikab na karein warna jis hajj par Aap ne lakhon rupaye sarf kiye hain us ka koi fa'idah nahin hoga, Allah Rabb al-'Alameen hum sab ko apne Khaleel Nabi Kareem ﷺ ki sunnaton ko apnane ki taufeeq de aur har bid'at se mehfooz rakhe, Ameen.

❁ 'Ajwah khajoor jannat ka phal hai: Abu Hurairah radiyallahu 'anhu se marfoo'an riwayat hai: «الْعَجْوَةُ مِنَ الْجَنَّةِ، وَفِيهَا شِفَاءٌ مِنَ السُّمِّ». [Sunan Tirmidhi, Ibn Majah, Musnad Ahmad, Darimi]

‘Ajwah (khajoor) jannat ka phal hai us mein zehar ka ‘ilaaj hai.

❁ Sa’d bin Abi Waqqas radiyallahu ‘anhu se riwayat hai Allah ke Rasool ﷺ ne farmaya: Jo har roz subah saat ‘adad ‘ajwah khajoor khaye woh us din zehar aur jadoo ke nuqsan se mehfooz rahega. [Bukhari: 5445]



Ziyarat-e-Masjid-e-Nabwi ﷺ

Masjid Nabawi ki ziyarat ka hajj ya 'umrah se koi ta'alluq nahin hai, agar koi shakhs Masjid Nabawi ki ziyarat ke baghair apne shehar ya mulk wapas chala aaye to sirf is wajah se us ke hajj ya 'umrah par koi farq nahin padega. Nabi Akram ﷺ ke saath Makkah walon ne bhi hajj kiya lekin woh Masjid Nabawi ki ziyarat ke liye na hajj se pehle gaye aur na hi hajj ke ba'd, agar ziyarat wajib hoti to Aap ﷺ tamam sahaba ko us ka hukm dete, yeh jo logon mein mash'hoor hai keh haji ke liye Masjid Nabawi mein chalees salat padhna zaroori hai ya yeh keh jis ne hajj kiya aur qabr-e Rasool ﷺ ki ziyarat nahin ki us ne Nabi Akram ﷺ par zulm kiya, sab be-buniyad hai, 'ulama-e-kiram o muhaddiseen-e-'izaam ne aisi tamam hadithon ko mauzoo' o man-ghadat qarar diya hai.

Masjid Haram, Masjid Nabawi aur Masjid Aqsa ke siwa kisi ch-authi masjid ya jagah ka safar ba-gharaz-e ajr o sawab jaa'iz nahin hai, Abu Hurairah radiyallahu 'anhu riwayat karte hain Allah ke Rasool ﷺ ne farmaya: "Teen masajid ke 'alawah kisi aur masjid ka safar na kiya jaye: Masjid Haram, Masjid Nabawi aur Masjid Aqsa". [Sahih Bukhari: h 1189, wa Sahih Muslim: h/1397]

Jab mazkoorah teen masajid ke siwa kisi doosri masjid ka safar ba-gharaz-e ajr o sawab jaa'iz nahin hai to Aap ﷺ ki qabr-e mubarak ki ziyarat ki niyyat se Madinah ka safar kaise jaa'iz ho sakta hai? Aur jab qabr-e Rasool ﷺ ki ziyarat ki niyyat se safar jaa'iz nahin hai to aastanon, mazaron, qabron aur dargahon ki ziyarat ke liye safar karna ba-darjah-e aula jaa'iz nahin hoga.

Masjid Quba' ki tarah qabr-e Rasool ﷺ ki ziyarat, Masjid Nabawi ki ziyarat ke taabi' hai, qabr-e Rasool ﷺ ki ziyarat ki niyyat se safar karna jaa'iz nahin hai, Madinah pahunchne ke ba'd Aap ﷺ ki qabr, Abu Bakr o 'Umar radiyallahu 'anhuma ki qabr, shuhada-e Uhud ki qabron, isi tarah Baqi' qabristan ki ziyarat masnoon hai.

❁ Masjid Haram mein ek salat ka sawab ek lakh, Masjid Nabawi mein ek hazar aur Masjid Aqsa mein dhaai sau ke barabar hai.

❁ Allah ke Rasool ﷺ farmate hain: Meri masjid mein ek salat Masjid Haram ke siwa baqi masjid ke muqablah mein ek hazar guna ziyadah hai. [Sahih Bukhari: 3/63]

❁ Neez Aap ﷺ ne farmaya: Meri is masjid mein ek salat Masjid Haram ke siwa baqi masjid ke muqablah mein ek hazar guna ziyadah hai aur Masjid Haram mein ek salat baqi tamam masjidoon ke muqablah mein ek lakh guna ziyadah hai. [Sahih Ibn Majah: 1/1236, Irwa' al-Ghaleel: 4/341]

❁ Abu Zarr radiyallahu ‘anhu farmate hain hum log Allah ke Rasool ﷺ ke paas is baat par guftugu kar rahe the keh Masjid-e Rasool ﷺ afzal hai ya Bait al-Maqdis? To Aap ﷺ ne farmaya: "Meri masjid mein ek salat Bait al-Maqdis mein chaar salaton se afzal hai, aur woh kitni behtareen masjid hai, aur aisa waqt zaroor aayega keh wahan ghode ki zeen ke barabar zameen jahan se Bait al-Maqdis nazar aajaye aadmi ke liye poori duniya se behtar hogi", rawi kehte hain: Ya to Aap ﷺ ne yeh farmaya: "Keh duniya aur jo kuchh us mein hai sab se behtar hogi". [Mustadrak Hakim]

Masjid Nabawi ki ziyarat har waqt mustahab hai us ke liye koi waqt muta'ayyan nahin hai, 'aam masjidoon ki tarah Masjid Nabawi mein dakhil hote waqt dahna aur nikalte waqt bayan pair nikalein, dakhil hote waqt yeh du'a padhein: «اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ» Ya'ni: Ay Allah tu mere liye apni rahmat ke darwaze khol de. Aur jab niklein to yeh kahein: «اللَّهُمَّ إِنِّي أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الْمَنُورِ» Ay Allah main tujh se tere fazl ka talabgar hoon. Mazeed yeh du'a bhi padh sakte hain: «اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ الرَّحِيمِ، بِسْمِ اللَّهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ» [Abu Dawood, Ibn al-Sunni]

Dakhil hone ke ba'd 'aam masjid ki tarah pehle do rak'at tahiyyat al-masjid adaa karein.

❁ Abu Qatadah radiyallahu ‘anhu riwayat karte hain: Main masjid (Nabawi) mein dakhil hua, Allah ke Rasool ﷺ sahaba ke darmiyan tashreef farma the, main baith gaya, Aap ne farmaya: "Baithne se pehle do rak'at padhne se kis cheez ne tumhein roka?" Main ne kaha: Ay

Allah ke Rasool ﷺ! Main ne Aap ko aur logon ko baithe dekha (is liye main bhi baith gaya), Aap ﷺ ne farmaya: "Jab koi shakhs masjid mein aaye to do rak'at (tahiyyat al-masjid) padhe baghair na baithe". [Bukhari, Muslim: h/1714]

☞ **Aham Tanbih:** Aap ﷺ ki qabr-e mubarak 'A'ishah radiyallahu 'anha ke hujrah mein hai, is liye qabr-e Rasool ﷺ ko raudah kehna hadith-e Rasool ﷺ ki khilaf-warzi hai, us se ihtiraz karna chahiye, Aap ﷺ ne apne ghar aur mimbar ke darmiyan wali jagah ko raudah qarar diya hai na keh apne ghar ko.

Salat adaa karne ke ba'd qabr-e Rasool Akram ﷺ ki ziyarat mus-tahab hai jis ka tareeqah yeh hai keh qabr-e mubarak ke saamne ba-adab khade ho kar ahistagi se «اَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ» kahein. Nafi' rahimahullah bayan karte hain keh Ibn 'Umar radiyallahu 'anhuma safar se jab wapas aate to (tahiyyat al-masjid adaa karne ke ba'd) qabr par hazir hote aur yeh kehte: "اَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ، اَسَلَامٌ عَلَيْكَ يَا أَبَا بَكْرٍ، اَسَلَامٌ عَلَيْكَ يَا أَبَتَاهُ". [Sunan Kubra Bayhaqi: 10271]

Aap ﷺ ki qabr-e mubarak par salat ki tarah haath bandh kar khade hona, sar jhukana, qabr ki taraf sajdah karna ya tilawat o azkaar ke liye baithna, qiblah ki bajaye qabr ki taraf munh kar ke du'a karna ya salat padhna, jaliyon ko az raah-e tabarruk chhoona phir jism par malna ya un mein khat phenkna yeh sab na-jaa'iz umoor hain.

☞ Abu Hurairah radiyallahu 'anhu riwayat karte hain keh Allah ke Rasool ﷺ ne farmaya: "Ay Allah! Meri qabr ko but na banana, un logon par Allah ki la'nat ho jinhon ne anbiya ki qabron ko 'ibadat-gah bana liya". [Muwatta' Imam Malik, Musnad Imam Ahmad]

Har salat ke ba'd durood o salam ke liye qabr-e Rasool ﷺ par haziri ka ihtimam karna, wahan der tak khade rehna durust nahin hai.

☞ Abu Hurairah radiyallahu 'anhu se riwayat hai Aap ﷺ ne farmaya: "Apne gharon ko qabristan na banao (ya'ni gharon mein sunan o nawafil padho aur tilawat-e Qur'an kiya karo) aur meri qabr ko melah na banao, mujh par tum jahan se bhi durood bhejoge mujhe pahunch jayega". [Sahih Abu Dawood: 1/383] Neez Aap ﷺ ne farmaya: "Jo bhi

mujh par salam bhejta hai Allah meri rooh ko lauta deta hai takeh us ke salam ka jawab doon”. [Sahih Abu Dawood: 1/383]

Aap ﷺ farmate hain: ”Zameen mein Allah ke sayyahin (gasht karne wale) farishte hain jo meri ummat ka salam mujhe pahunchate rehte hain”. [Mustadrak Hakim, Sahih Nasa’i: 1/274]

Hajat ke liye Aap ﷺ ko pukarna, Aap se shifa aur aulad talab karna shirk-e akbar hai, agar insan isi haalat mein baghair taubah ke mar gaya to us ki maghfirat kabhi bhi nahin ho sakti, woh hameshah hamesh jahannam mein rahega, Allah tamam musalmanon ko shirk se mehfooz rakhe.

Husool-e barkat ke liye hujrah ke dar o deewar, ya raudah ke sutoonon ko chhoona ya seene se lagana, Aap ﷺ ka waseelah le kar gunahon ki maghfirat ke Allah se du’a karna na-jaa’iz o haraam umoor hain, in se ijtinab karein, barah-e-raast Allah ko pukarein woh Aap ki baaton ko sunne ke liye kisi wasitah ka muhtaj nahin hai.

Aap ﷺ par durood o salam padhne ke ba’d thoda aage badhein, khalifah-e awwal Abu Bakr Siddiq radiyallahu ‘anhu ko «السَّلَامُ عَلَيْكَ يَا حَلِيفَةَ» kahein, phir thoda aage badhein, Ameer al-Mu’mineen ‘Umar Farooq radiyallahu ‘anhu ko «السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عُمَرَ الْفَارُوقَ» kahein, is tarah ziyarat mukammal ho gayi, wahan khade ho kar bheed-bhaad ka sabab na banein.

Madinah Rasool ﷺ pahunchne ke ba’d Masjid-e Quba’ ki ziyarat masnoon hai, Aap ﷺ kabhi paidal to kabhi sawar ho kar Masjid-e Quba’ aate aur do rak’at padhte. [Bukhari: h/1194, Muslim: h/1399]

❧ Sahl bin Haneef radiyallahu ‘anhu riwayat karte hain Aap ﷺ ne farmaya: ”Jo shakhs apne ghar mein wuzu kare aur Masjid-e Quba’ aakar do rak’at salat adaa kare use ‘umrah ke barabar sawab milta hai”. [Sahih Nasa’i: 1/150, Sahih Ibn Majah: 1/237]

Masjid-e Quba’ ke siwa Madinah ki baqi masjid ki ziyarat sunnat se saabit nahin hai lihaza us se ihtiraz karein.

Baqi’ aur shuhada-e Uhud ki qabron ki ziyarat masnoon hai, Aap ﷺ un ki ziyarat kiya karte the, neez Aap ne farmaya: ”Qabron ki ziyarat kiya karo kyunkeh woh aakhirat yaad dilati hai”. [Muslim, Abu Dawood: h/3234, Tirmidhi: h/1054]

Qabristan ki ziyarat ke waqt yeh alfaaz kahein:

لِّمَيِّنَ، وَيَرْحَمُ اللَّهُ الْمُسْتَفْدِمِينَ مِنَّا السَّلَامَ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْتَخْرِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

[Muslim: h/974-975]

Is ghar mein rehne wale mo'mino aur musalmano! Tum par salamati ho, pehle jane walon aur peechhe reh jane walon donon par Allah rehm farmaye, hum bhi in sha' Allah tumhare paas aane wale hain, hum apne aur tumhare liye Allah se 'afiyat ke talabgar hain.

Yeh du'a padhne ke ba'd wapas chale aayein, yaad rahe keh haath utha kar yeh du'a padhna sunnat-e Rasool ﷺ se saabit nahin hai.

☞ **Tanbih:** Qabron ki ziyarat ka maqsad aakhirat ki yaad, wafat-shudgan ke liye Allah Rabb al-'Alameen se rahmat o salamati ki du'a karna aur sunnat-e Nabawi ﷺ ka ittiba' hai, qabron ki ziyarat ka shar'i tareeqah yahi hai, jo abhi abhi bayan hua. Qabron ke paas khade ho kar der tak du'a karna, Qur'an ki tilawat karna, wahan salat padhna, un par phool chadhana yeh umoor na-jaa'iz o bid'at hain, in ke 'alawah qabron ke paas kiye jane wale kuchh umoor aise hain jo shirk hote hain jaise murdon ko pukarna, un se madad talab karna, un se shifa-yabi ki du'a karna aur aulad talab karna wagherah wagherah, yeh wohi shirk hai jis ko khatm karne ke liye Nabi Akram ﷺ ki bi'sat hui thi, Allah Ta'ala tamam musalmanon ko is se mehfooz rakhe aur hamari 'ibadat ko qubool farmaye, Ameen.



Qur'an-o-Sunnat se Muntakhab Du'aein

Hajj o 'umrah ka safar bahut hi mubarak safar hota hai jis mein Allah Rabb al-'Alameen du'aon ko qubool farmata hai lekin bade afsos ki baat hai keh aaj khud-sakhtah aur man-ghadat du'aon ka riwaj 'aam hai, log Qur'an o sunnat se saabit-shudah du'aon ki bajaye unhin farzi aur khud-sakhtah du'aon ke aseer ho gaye hain. Isi munasabat se zail mein Qur'an Kareem aur ahadees-e sahihah se kuchh muntakhab du'aein zikr ki ja rahi hain takeh log khud-sakhtah du'aon ki bajaye Qur'an o sunnat se saabit-shudah du'aon ko apnayein.

Awwalan: Qur'ani Du'aein

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

[Al-Baqarah: 201]

"Ay hamare Rabb! Humein duniya mein neki de aur aakhirat mein bhi bhalayi 'ata farma aur humein 'azab-e jahannam se najat de".

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

[Al-Baqarah: 127]

"Ay hamare Rabb! Tu hum se (yeh 'amal) qubool farma, tu hi sunne wala aur janne wala hai".

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

[Al-Baqarah: 286]

"Ay hamare Rabb! Agar hum bhool jayein ya ghalti kar baithein to hamara muwakhazah na karna, ay hamare Rabb! Hum par woh bojh

na daal jo hum se pehle logon par daala tha, ay hamare Rabb! Hum se woh bojh na uthwa jis ki hum mein taqat na ho, aur hum se dar-guzar farma aur humein bakhsh de aur hum par rehms farma, tu hi hamara malik hai, kafiron ke muqabale mein hamari madad farma”.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

[Al-Furqan: 65-66]

”Ay hamare Rabb! Hum se jahannam ka ‘azab taal de, be-shak jahan-nam ka ‘azab bahut badi halakat hai, jahannam bahut hi bad-tareen jagah hai”.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

[Al-Furqan: 74]

”Ay hamare Rabb! Tu humein hamari biwiyon aur aulad se aankhon ki thandak ‘ata farma aur humein muttakiyon ka imam bana”.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

[Aal-e ‘Imran: 8]

”Ay hamare Rabb! Humein hidayat dene ke ba’d hamare dil tedhe na kar dena aur humein apni taraf se rahmat ‘ata farma, yaqeenan tu bahut ziyadah ‘ata karne wala hai”.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

[Al-Hashr: 10]

”Ay hamare Rabb! Humein aur hamare un bhaiyon ko bakhsh de jo hum se pehle mo’min guzar chuke hain, aur hamare dilon mein mo’minon ke bare mein keenah na rehne de, ay hamare Rabb! Tu hi mehrban aur rehms karne wala hai”.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

[Al-A'raf: 23]

"Ay hamare Rabb! Hum ne apni janon par zulm kiya, agar tu ne humein na bakhsha aur hum par rehm na kiya to hum khasarah pane walon mein se ho jayeinge".

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

[Al-Anbiya: 87]

"Tere siwa koi ma'bood-e-haqeeqi nahin, teri zaat paak hai, yaqeenan main hi zalimon mein se hoon".

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

[Ibrahim: 40-41]

"Ay mere Rabb! Mujhe aur meri aulad ko salat qa'im karne wala bana, ay hamare Rabb! Meri du'a qubool farma, ay hamare Rabb! Mujhe aur mere walidain aur mo'minon ko hisab o kitab ke din bakhsh dena".

رَبَّنَا أَنْتُمْ لَنَا نُورٌ نَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[Al-Tahrim: 8]

"Ay hamare Rabb! Hamare liye hamara noor mukammal farma aur hamari maghfirat farma, be-shak tu har cheez par qadir hai".

Thaniyan: Nabawi Du'acin

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

[Bukhari o Muslim]

"Ay Allah! Main 'azab-e qabr, 'azab-e jahannam, zindagi o maut aur masih

dajjal ke fitnon se teri panah chahta hoon”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُحْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا يَغْنِي فِتْنَةَ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

[Sahih Bukhari]

”Ay Allah! Main bukhaili, buzdili, nikammi ‘umr, duniya ke fitne ya’ni dajjal ke fitne aur ‘azab-e qabr se teri panah chahta hoon”.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى

[Mukhtasar Sahih Muslim lil-Albani: h 1870]

”Ay Allah! Main tujh se hidayat, taqwa, paak-damni aur be-niyazi ka sawal karta hoon”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ،
وَمِنْ نَفْسٍ لَا تَتَّعِبُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ

[Sahih Sunan Ibn Majah: h 3092]

”Ay Allah! Be-fa’idah ‘ilm, khauf na khane wale dil, aasoodah na hone wale nafs aur qubool na hone wali du’a se teri panah chahta hoon”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

[Mukhtasar Sahih Muslim lil-Albani: h 1913]

”Ay Allah! Teri ni’mat ke zawal, teri ‘afiyat ki tabdeeli, tere achanak intiqam aur tere har tarah ke ghazab se teri panah chahta hoon”.

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي
وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ
وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

[Mukhtasar Sahih Muslim lil-Albani: h 1869]

”Ay Allah! Mere deen ki islah farma de jo meri panah-gah hai, aur meri duniya ko durust farma de jo mera zari’ah-e ma’ash hai, aur meri aakhirat ko sanwar de jo mera thikana hai, aur meri zindagi ko har bhalayi mein izaafah

ka ba'is bana de, aur maut ko har burayi se bachne ke liye rahat ka saman bana de”.

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكْلِنِي إِلَىٰ نَفْسِي طَرَفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

[Sahih Sunan Abi Dawood: h 4246]

”Ay Allah! Main teri rahmat ka ummeed-war hoon, aankh jhapakkne ke barabar bhi mujhe mere nafs ke supurd na kar, mere siwa koi ma'bood-e-bar-haq nahin”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ

[Sahih Bukhari]

”Ay Allah! Pareshan-kun museebaton, har tarah ki shaqawaton, taqdeer ki burayi aur dushmanon ki dushmani se hum teri panah maangte hain”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالتَّفَاقِ وَسُوءِ الْأَخْلَاقِ

[Sahih Sunan Nasa'i]

”Ay Allah! Main haq ki mukhalifat, nifaq aur bure akhlaq se teri panah chahta hoon”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجَدَامِ وَمِنْ سَيِّئِ الْأَسْقَامِ

[Sahih Sunan Nasa'i: h 5060]

”Ay Allah! Main baras, kodh, junoon aur tamam buri bimariyon se teri panah chahta hoon”.

اللَّهُمَّ اقْسِمْ لَنَا مِنْ حَشَشَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تَبْلُغُنَا بِهِ جَنَّتِكَ، وَمِنْ الْبَقِيَّةِ مَا تَهْوُو بِهِ عَلَيْنَا مَصِيبَاتِ الدُّنْيَا، وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَىٰ مَنْ ظَلَمْنَا، وَانْصُرْنَا عَلَىٰ مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّمْنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تَسْلُطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

[Sahih al-Tirmidhi: h 2783]

”Ay Allah! Tu humein aisi khashiyat ‘ata farma jo humein teri ma’asi se door

rakhe, aur aisi ita'at ki taufeeq de jo humein jannat tak pahuncha de, aur aisa yaqeen marhamat farma jis ki wajah se duniya ki tamam museebatein aasan ho jayein, ay Allah! Tu hamari aankhon, kanon aur tamam quwwaton se humein jab tak zindah rakh fa'idah pahuncha aur humein us ka fa'idah ka waris bana, aur jo hum par zulm kare us ka badla tu le, aur hamare dushmanon ke khilaf hamari madad farma, aur duniya ko hamari gharaz o ghayat aur hamare 'ilm ki manzil-e-maqsood na bana, aur deen ke mu'amalah mein hum par museebat na daal, aur hum par aise logon ko musallat na farma jo hum par rehm na karein”.

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

[Sahih Sunan Tirmidhi]

”Ay dilon ke ultane palatne wale! Mere dil ko apne deen par saabit rakh”.

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

[Sahih Muslim]

”Ay dilon ke pherne wale! Mere dil ko apni ita'at ki taraf pher de”.

اللَّهُمَّ اَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

[Sunan Abu Dawood, Sunan Nasa'i]

”Ay Allah! Mujhe apne zikr, shukr aur achchhe dhang se apni 'ibadat ki taufeeq 'ata farma”.

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا، وَعَذَابِ الْآخِرَةِ

[Musnad Ahmad]

”Ay Allah! Sab kaamon mein hamara behtareen anjam kar, aur duniya ki ruswayi aur aakhirat ke 'azab se humein panah de”.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

[Sahih Sunan Ibn Majah: h 3102]

”Ay Allah! Main tujh se jald ya ba-der har tarah ki bhalayi chahta hoon jise main janta hoon aur jise nahin janta, aur jald ya ba-der har tarah ki burayi se teri panah talab karta hoon jise main janta hoon aur jise nahin janta, ay Allah! Main tujh se har woh bhalayi maangta hoon jo tere kisi bande aur nabi ne maangi, aur har us burayi se teri panah talab karta hoon jis se tere kisi bande aur nabi ne panah maangi, ay Allah! Main tujh se jannat ka aur aise aqwaal o afaal ka jo us ke qareeb kar dein sawal karta hoon, aur main jahannam se aur aise aqwaal o afaal se jo us ke qareeb kar dein teri panah talab karta hoon aur main tujh se sawal karta hoon keh tu mere haq mein har faislah ko behtar bana de”.

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ

[Sahih Sunan Ibn Majah: h 3075]

”Ay mere Rabb! Meri maghfirat farma de aur meri taubah qubool farma tu yaqeenan bada taubah qubool karne wala aur bada bakhshne wala hai”.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

”Ay Allah! Tu mera Rabb hai tere siwa koi ma’bood bar-haq nahin, tu ne hi mujhe paida kiya hai main tera bandah hoon tujh se kiye hue wa’de aur ‘ahd par apni taqat bhar qa’im hoon, apne bure a’maal ke wabal se teri panah chahta hoon, mujh par tere jo ihsanat hain un ka i’tiraf karta hoon aur apne gunahon ka i’tiraf karta hoon aur apne gunahon ka iqrar karta hoon mujhe bakhsh de kyunkh tere siwa koi bakhshne wala nahin”. [Sahih Bukhari: 6306]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِي

[Sahih Sunan Nasa’i: h 5031]

”Ay Allah! Main apni sama’at, basarat, zaban, dil aur sharm-gah ki burayiyon se teri panah maangta hoon”.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَأَعُوذُ بِكَ مِنَ الْفَلَةِ وَالذَّلَّةِ وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أَظْلَمَ

[Sahih Sunan Nasa’i: h 5026]

”Ay Allah! Main faqr, qillat o zillat aur is baat se keh main kisi par zulm karun ya koi mujh par zulm kare teri panah chahta hoon”.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

”Ay Allah! Muhammad (ﷺ) aur aal-e Muhammad par salat bhej jis tarah tu ne Ibrahim aur aal-e Ibrahim par salat bheji, be-shak tu ta’reef wala aur buzurgi wala hai, ay Allah! Muhammad (ﷺ) aur aal-e Muhammad par barkat nazil farma jis tarah tu ne Ibrahim aur aal-e Ibrahim par barkat nazil farmayi, be-shak tu badi ta’reef wala buzurgi wala hai”. [Sahih Bukhari: 337]



Salat-e-Janazah Ka Tareeqa

Masjid Haram aur Masjid Nabawi mein ‘aam taur par aur bil-khusoos hajj ke dinon mein har salat mein kisi na kisi ka janazah rehta hai is liye az raah-e fa’idah yahan salat-e janazah ka tareeqah bayan kiya ja raha hai.

Niyyat! Mehaz dil ke iradah ka naam hai us ko zaban se adaa karna jaa’iz nahin hai, Nabi Kareem ﷺ, khulafa-e rashideen aur deegar sahaba-e kiram aur tabi’een-e ‘izaam salat ki shuru’aat takbeer-e tahreemah ya’ni ”Allahu Akbar” se karte the, lihaza humein bhi zaban se niyyat nahin karna chahiye, niyyat ka matlab yeh hai keh aap ko yeh shu’oor rahe keh kis salat ke liye hazir hote hain, yeh shu’oor insan ko khud ba-khud usi waqt hasil ho jata hai jab woh salat ke liye wuzu karta hai aur phir us ke liye masjid ka rukh karta hai.

Na sirf salat balkeh kisi bhi ‘ibadat ki niyyat zaban se karna deen mein nayi cheez hai, hajj ya ‘umrah ka ihram bandhte waqt jo alfaaz kahe jate hain woh niyyat nahin balkeh ‘umrah mein dakhil hone ka zikr hai jaise salat mein dakhil hone ka zikr ”Allahu Akbar” hai, khane ki du’a ”Bismillah” hai, lihaza is se kisi ko dhoke mein nahin rehna chahiye.

✿ Donon haath kandhon ya kanon ki lau tak uthayein, aur seene par donon haath bandh lein, phir بِسْمِ اللّٰهِ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ padhein phir Surah al-Fatihah padhein:

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمٰنِ الرَّحِيْمِ ﴿٢﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٣﴾ اِيَّاكَ
نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْزُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٥﴾ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ

[Al-Fatihah]

Ameen. Is ke ba’d koi mukhtasar surat bhi padh sakte hain.

❁ Is ke ba'd «الله أكبر» kahein, phir tashahhud mein padhi jane wali durood shareef padhein:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

❁ Is ke ba'd "الله أكبر" kahein phir yeh du'a padhein:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَنُتْنَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

Ya yeh du'a padh lein:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ، وَاعْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَ نَفِّهِ مِنَ الْخَطَايَا كَمَا نَفَيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَ زَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ النَّارِ وَ عَذَابِ النَّارِ

❁ Yeh du'a padhne ke ba'd «الله أكبر» kahein phir sirf dahni taraf ya donon taraf salam pher dein, is tarah salat-e janazah mukammal ho jati hai.

الحمد لله الذي بنعمته تتم الصالحات